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Where Silence Is Unfurled

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Cover—Mojave Desert, California, by Josef Muench

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from May 1 to May 31

Illumination: God is at work in my life, harmonizing my thoughts and guiding my way.

Prosperity: God's harmonizing power is working in my affairs. Order, success, and prosperity are mine.

Healing: The healing, harmonizing power of God is at work in me, establishing health in mind and body.

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY

Publication, Editorial, and Executive Offices:
LEE'S SUMMIT, MO.

Second-class postage paid at Lee's Summit, Missouri. Subscription price, $2 a year, single copies, 20 cents each. Unity School of Christianity also publishes the following periodicals: **Good Business, Weekly Unity, Daily Word, Progress, Wee Wisdom, Unity Sunday-School Leaflet** and **La Palabra Diaria.**

Unity

Founded in 1889 by Charles Fillmore
George E. Carpenter, Editor

VOLUME 132 MAY, 1960 NUMBER 5

Not Magic but Law

from the writings of

CHARLES FILLMORE

The Spirit of industry, energy, and honesty now stirs me to action, and I am truly prosperous.

THERE IS AN idea quite prevalent in the public mind that we teach a system of thought and word juggling; that anyone anywhere can have any and every thing by merely repeating over and over certain magic words. It is true that words have magic in them and very often the result of the mental imagery evoked by them is so startling as to suggest Aladdin and his lamp. However a comprehension of the whole philosophy reveals a well-balanced set of principles upon which it rests. By being determined one can project an isolated idea and get results without conforming to the accepted laws of human relationships. No one can use the dynamic power of thought and word in unbalanced

ways without suffering undesirable reactions. To avoid this we keep before our mind's eye the dominant existence of a divine order and law to which we must conform if we are to attain enduring success. Jesus taught that He was the executive of a spiritual principle that was the source, the wisdom, and the power of everything He did. He urged His followers to look to the same inner power. "Seek, and ye shall find; knock, and it shall be opened unto you."

We who are striving to acquire an understanding of the divine law and to apply it in our life as Jesus did in His should set up the same intimate relation with the Father that He did. "For the Father loveth the Son, and showeth him all things that he himself doeth." We are all the offspring of God and come into sonship when we acquaint ourselves with His mind.

In the beginning of our existence as free, thinking entities we had a certain consciousness of the Father-Mind, but continued thinking of ourselves as independent of this Mind has formed a gulf of apartness. We are prodigals in the far country of sense life. Those of us who are beginning to see how poor and bare this material life is have turned our faces to the Father's house and are mentally journeying home. It is not a question of geographical locality but of mental recognition. "The kingdom of God is within you," said Jesus. Seeking God within changes our whole mental viewpoint. We find ourselves right in the presence of creative Mind, and seeking to co-operate with this Mind, we receive spiritual inspiration and are guided in even the most

minute details of life.

In the early stages of our spiritual awakening we realize our dependence on God for all that we are, and our attitude is that of the humble, obedient child. Then gradually there arises within us the consciousness of sonship, the consciousness that God is the parent Mind and that we inherit all the ideas constituting this mind. If we inherit these creative ideas it logically follows that we are to use them. This is where, as Jesus explained, the son becomes the co-operator with the Father in creation. "For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgment, because he is a son of man." The claim that Jesus was the exclusive and only son of God is here refuted: "because he is a son of man." By divine right man is the executive power of God-Mind, and he will never fulfill the law of his being before he enters into the realization of his dominion and authority in the realms of mind and matter.

Thus we see that we are warranted in affirming our unity with God and expecting the attributes of the perfect man to appear. "Judge not according to appearance." Right in the face of adverse appearances enter into God-Mind and see yourself as He sees you, strong, robust, healthy. Jesus said, "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth." All those who believe in the inevitable conquest of death are already in mental tombs, but when they realize that Jesus walked out of the tomb and said, "Follow me," they are lifted into the

heavens of eternal life. Do not be afraid to go all the way with Jesus.

When the prodigal son returned, the father ran to meet him, ordered the best robe to be put on him, shoes on his feet, a ring on his hands, and he provided a feast, with merriment. Here is parabled the prosperity that ensues when man returns to the consciousness of God as his resource. In the world of affairs, industry, energy, and honesty are expected of those who would succeed. These qualities have a divine source and can be quickened and intensely energized by attaching them to the dynamic mind of God. "Thou shalt also decree a thing, and it shall be established unto thee."

The Spirit of industry, energy, and honesty now stirs me to action, and I am truly prosperous.

CONVERSATION

Let us talk about goodness and beauty
And the strength of love's perfect control.
Let us talk about courage and duty
And of things with a lift for the soul.

Let us talk about hope and its flowering
And the sweetness of kindness and grace,
And of Faith with its mighty empowering
For the glory and strength of the race.

Let us talk about goodness and merit,
How they grow like a plant from the clod.
Let us talk of the urge of the Spirit
And the dawn of the image of God.

—Clarence Edwin Flynn

The Divine Idea

NENA L. HART

CHRIST, THE DIVINE IDEA, came forth through Jesus more clearly than through any other man. In Him heaven and earth were blended into one whole, perfect expression. Christ, the divine idea, also dwells in every man, though often unknown and unacknowledged. Truth, the Jesus Christ Way, teaches each man how to bring the divine idea into expression, so that all his attributes, although seemingly physical, may be spiritually recognized. Through his understanding and use of the divine idea, man is to co-ordinate his native talents and abilities so that he will become in fact, as well as in ideal, the highest manifestation of God. The divine idea is unlimited and infinite. Through his oneness with it man likewise is unlimited and infinite in his capacity to demonstrate good.

To think clearly, to image in divine order, to manifest in a perfect way, is man's special prerogative. Man's ability to think makes him the highest manifestation of God in the world. God ideates; man thinks. God is Divine Mind, man is the thinker. Of all God's creatures, man alone has the acumen to recognize his spiritual origin and to translate this knowing into the realm of expression. Man is mind and man is substance. He thinks, and his thoughts are impressed on the sensitive receptors of his mind and body. He makes and forms his own outer world by the directive and formative power in

his thoughts and spoken words. Thought is the most powerful and potent force known to man, the creative agent of creative Mind.

There is only one Mind, the source of all ideas and the cause of all action. The Father, Divine Mind, and the Son, the divine idea, are co-existent, ever co-operative in nature and activity. God can never be separate from His creation; He is the life and the substance of it. Similarly, mind can never be separate from idea, because it is its life and substance. This interrelation of Father and Son, mind and idea, is the basis for the oneness of all creation. Divine Mind is all about us, within us, and within every other thing. Our mind and the minds of others are not really separate though they may seem to be. Each person draws on the one universal Fountainhead for ideas and combines these ideas in different ways; each person does this according to his own understanding and purpose. Each person, therefore, is forming a consciousness or a state of knowing for himself as an individual expression of the one Mind.

Man's thoughts, modeled after divine ideas, are the means through which good is expressed in his life. These ideas are ideas of life, love, power, wisdom, joy, peace, prosperity, and wholeness. They are living ideas. They express God's essence, His nature, and they await our call on the invisible side of life; they wait to be utilized. It is important to know that God's perfect ideas are not fulfilled until they are used by us.

How do we contact these rich and fulfilling ideas for ourselves, so that we may bring more good into our affairs? Our needs are many. We need to know

God better, not so that we may use Him in a calculating way to bring us things we want, but so that we may joyfully fulfill His own plan for us. We need conscious union with Him so that we may live life in a divinely satisfying way. This way may be narrow, as Jesus said. But it is narrow only because it must be entered through each man's own will and the manner in which he chooses to use the selfhood with which he has been endowed.

Jesus taught that the movement of mind is from within, from the heart or consciousness of man out into visible expression. "The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you." Jesus taught that man is built up and strengthened wholly from within, from his own personal touch with God. "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee."

To express the divine idea in our everyday experience does not mean that we must understand complex symbols or cognize deep truths, even profound metaphysical ones. It means simply to keep our thoughts and attention fixed on goodness. We are aware of the goodness of God, the goodness in ourselves and others, and the goodness in the world about us. Further, it means trusting this goodness. We express the divine idea when we think thoughts of goodness and have faith in them. A thought or an affirmation of health instead of sickness; a thought of prosperity instead of poverty; a thought

of harmony instead of friction; a thought of good will instead of criticism is also a divine idea. To recognize and formulate ideas patterned after the divine idea is easy to do. Anything good, anything true, anything lovely, anything kind, these are endowed with the luminous essence of the divine idea. "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

What kind of thoughts have we been thinking? Have we been praying for one thing and thinking another? As we come into the understanding of Truth, we start watching our thoughts. With practice we can learn to analyze and weigh their quality. Have our thoughts and our prayers been in tune with each other? If they have not been, we should try to bring our everyday thinking into alignment with the highest level of our prayers.

To keep our thoughts fired with faith and enthusiasm is easier when we take time to pray. A few minutes a day may not be enough. Generally speaking, day in and day out we should set aside ample time to be quietly alone with God. We cannot attain conscious unity with Him if we are too hurried, too concerned with problems, or reach ahead to things that need to be done. We must first of all learn to relax and rest in the presence of God. When we do this, we shall go through the day with poise and assurance.

We must take time to look both without and

within. We must take time to look clearly at the way we have been living. We need not feel in a hurry. Eternity is here now, and we have all of it in which to live and work and grow. We need not strain or mentally fight. We need not worry about what outer steps to take. Our effort and work is to be directed toward simply taking time to be with God, then opening our mind to the healing, harmonizing stream of spiritual power that is waiting to quicken us. As we continue to fill our mind with the realization of God's presence and power, our thoughts become clearer and easier to direct Godward. Into the vessel of our human consciousness pours a sustaining stream of quickening life. Mentally and physically we are lifted and vitalized. We are able to change unwanted conditions not by main force, but by our fresh concepts concerning them and by our new way of handling them.

As a seed is planted in the ground and nurtured by the fecund earth until it springs into maturity, so we too can receive the divine idea in mind. Through conscious prayer and attention we can shelter and nourish it, and by the law of mind action it is bound to take root and grow. As we believe (think) so shall it be done unto us. Our mind and body can be lifted up and transformed by our recognizing that we are not patterned after the human idea but after the divine idea. Fashioned to be God's instrument, our mind is sensitive and responsive to the great impetus of His love. We can and do think confident, joyous, positive thoughts. The divine idea is the real of us, and the more we openly and freely acknowledge its reality in our day by day thoughts,

actions, and reactions, the more will it become substantial in mind and body.

Our world stops being a place where forces apparently oppose us and where we have no choice, no control. Instead, it becomes a busy, active place where things occur, and where we cause them to be good. Within us is a divine urge that will not be denied. Within us is a natural activity and life that longs to express itself as more life and more activity. God's purpose for us is fulfillment, not frustration, but we must actively participate in His purpose for us.

We are what we behold and keep in mind. "But we all, with unveiled faces beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

Where our thoughts can reach, what our prayers can envision, that we can accomplish, because God loves us and stands behind us.

THAT GOOD OLD BOOK—THE BIBLE

If you have the blues, read the 27th Psalm.
If your pocketbook is empty, read the 37th Psalm.
If people seem unkind, read the 15th chapter of John
If you are discouraged about your work, read the 126th Psalm.
If you are all out of sorts, read the 12th chapter of Hebrews.
If you cannot have your own way in everything, keep silent and read the 3rd chapter of James.

—SELECTED

Our Security Is in God

GERTRUDE CRAMER WILLIAMS

EVERY PERSON, regardless of his condition in life, is seeking a sense of greater security. We sometimes think or say, "When I get that promotion" or "When my income increases, I'll feel more secure." "When I have this or that recognition, I'll be happier" or "When I am assured of his (or her) love, I will be more content." We may gain that promotion; we may achieve a more substantial income; we may secure this or that recognition, and we may find the happiness and love we seek, but we may still lack a sense of security. Why?

Where is security to be found? Real security is to be found in an awareness of God. If we would be independent, strong, and secure, we can become so, paradoxically enough, by becoming more dependent on God, for our security is in God. When we are fearful and concerned about our personal affairs, we can find peace of mind through placing those affairs in God's care. When a problem seems insoluble we must cease fretting about it and turn our attention to the source of the answer, the indwelling Spirit of God within us.

We all have at some time or other longed to triumph over every seeming obstacle; we have longed to be done with limitations of illness, lack, and unhappiness of every kind, but we have had a tendency to look outside ourselves to some forthcoming remedy or cure-all. The only real remedy we need

is inner strength, the strength that comes from the sure knowledge that we are not alone, that God's Spirit in us is a power that is greater than our human thoughts, our human efforts.

Many times the high pressure and circumstances of our daily living threatens to overcome us, temporarily displacing our confidence. We frantically try many things, all of which prove ineffective. Then at last we remember these words of wisdom, the words of Paul: "I can do all things through Christ which strengtheneth me." Of course! Through the power of God with which we are endowed, we are able to handle all things rightly and perfectly. How could we have forgotten this? As Truth students, we know that the power of God is greater than all our fears. To know this gives us a feeling of adequacy. Our awareness of God commences the minute we turn to His presence within ourselves; it asserts itself, and the threatening circumstances begin to lose their terrifying aspect.

Many wise sages, prophets, and teachers among the human race have sought to enlighten us, but Jesus stands out as the one who knew His complete and perfect relationship to our Father-God. Jesus believed that His security was in God. He believed that the divine presence of God was within Him, and with this divine presence Jesus communed. Jesus believed that our Father expresses Himself through man. Jesus knew that without God there could be no man. Jesus said, "God . . . is over all, and through all, and in all." The more man awakens to God and expresses Him, the more clearly will man understand his true relationship to God and the more success-

ful will he be in bringing forth the image of God.

Every man is a son of God, and our growth into this awareness is vitally important, so essential. The awareness of our relationship to the Spirit of God is vitalized by our own persistency in identifying ourselves by thought, word, and deed with His indwelling presence. Jesus is the great example, the Way-Shower, and we find recorded instances of His withdrawing from the multitude (from the affairs of the day) and praying to His Father within, in the solitude of His own thought. As we center our thoughts in God as Jesus did, as we identify ourselves with the God-life within us, we attain a feeling of security and we come alive to the wondrous spiritual resources that God implanted in us.

When we give ourselves to prayer we realize that God is the life of our body, that He renews and revitalizes us, that He is the strength which harmonizes and stabilizes our emotions. When we give ourselves to prayer we know that God is the light of our mind which adjusts and blesses every detail of our life. If at any time doubt or fear should becloud our mind, we need only to get our spiritual bearings and to stand firm and assert, "Be strong and of good courage; be not affrighted, neither be thou dismayed, for Jehovah thy God is with thee whithersoever thou goest."

To develop the Christ consciousness within us does not mean that we are to sit idly in a rocking chair. Actually, none of us wants the kind of security that would deprive us of the soul-stirring efforts and the moments of victory that we experience as we meet and overcome challenges. We all want a

deep sense of well-being but we also want to continue to grow. As we grow and unfold, as we accept our Christhood, we are blessed with spiritual, life-giving energizing power. No greater blessing can be ours; no greater realization need be sought than a complete awareness of ourselves, our oneness with God.

Through our awareness of God within, our oneness with our Father-Creator, we find fulfillment, not only our own fulfillment but the realization of harmonious personal relationships. When we are aware of our oneness with God, we discern His grace purifying, cleansing, and healing us in mind, body, and affairs. When we recognize our own divine sonship, we partake of the nature of God, which is all good, and we rise out of the shadows of negative belief into the radiant sunshine of right thinking. We must allow no thought of discouragement, fear, hatred, or any other adverse thought to mar the perfect image of God.

God gives His good to all His children. When we turn to God we cannot fail for we know our security is in Him. We all have access to His unlimited power and wisdom to aid us in making our every choice a good and right one. With God we feel secure, and our pathway is one of ease and satisfaction. When we are always with God, we bring forth the image of God and we have access to His storehouse of perfect ideas. We have the understanding and ability to bring them forth for the good of all men. As we daily go about our Father's business, expressing Him, we know our future is secure, for our security is in God.

Twentieth-Century Discipleship

MARJORIE BARNUM

DISCIPLESHIP DID NOT pass out of existence with the Twelve. There are disciples walking the earth today, serving God to the best of their ability.

The words *disciple* and *discipline* come from the Latin *discipulus,* meaning "a learner." One of the definitions of discipline is: "Training . . . which corrects, molds, strengthens, or perfects."

Today's disciple is one who is learning to correct, mold, strengthen, and perfect himself while he is serving God.

Unfortunately, too many persons regard discipleship much as they would a noble and glorious mountain, something to be viewed with awe, but which is far too lofty for them to scale. Then, there are others who feel that entering on the path of discipleship would demand too much of their time, require them to forego all fun and pleasure, and probably take a vow of poverty.

How mistaken these people are!

It is true that discipleship makes its demands. One has to sacrifice one set of values for another. He has to decide what is really important and what is not. Yet, when he gets things sorted out and has placed his feet firmly on the path, he finds that he has merely given up the shadow for the substance; life is, at last, beginning to take on meaning.

Johnny Canby, pilot captain on a transcontinental

airline, is a twentieth-century disciple. His quiet, courteous voice and unshakable serenity inspire confidence in all those he meets, both on the ground and in the air. Alice Grant works for a tool and die company as a parts inspector. Her good nature and efficiency, her thoughtfulness, make her a joy to her employer and co-workers. Housewives, ministers, and hundreds of others are modern disciples on the path. They are making Truth as they understand it an active practice in their daily lives.

What are the qualities these persons have in common that make them disciples?

First: They have a constructive, positive outlook on life. Through daily meditation and prayer they ask for guidance and inspiration with the certainty that they will receive it. And they do! Then, they put it to work, wherever they are. Theirs is not a Sunday-only God. Theirs is a living, guiding, loving Presence within them, a Presence whose love and bounty they endeavor to repay by serving Him.

Second: They are developing discrimination. They are learning to distinguish between good and bad, truth and fallacy, the real and the unreal, evolution and stagnation, the important and the unimportant, what is right to do and what is wrong to do. They test everything with the yardstick of Truth as they understand it.

Of course, they make mistakes. Disciples are not perfected people; they are people seeking perfection. They are realists whose feet are on the ground and who know they are traveling a long, long path on which they will grow, year by year, in spiritual stature.

Third: The disciple continually re-examines his motives. This is somewhat tricky because most of us love to rationalize our actions and indulge in self-justification. But the disciple must constantly ask himself "why?" "Why am I really doing this thing? Is it to feel more important and be a fine fellow in the eyes on my neighbors and associates? Is it because I want my own way?" He must ask himself, "Why do I want to study and become a disciple? To serve God? Or to make myself appear wise and set apart from others so that they will look up to me and my greater knowledge?" "Do I think and say such-and-such because it is an honest evaluation, or am I merely indulging in criticism?" These are a few of the questions he must answer truthfully.

A disciple has to be ruthlessly honest with himself. He cannot afford to fool himself.

The disciple who cuts the cloth of his motives to fit the pattern of the divine plan will begin to live by the ancient occult creed, "To know, to dare, and to be silent." He will move steadily forward in his service, doing the very best he can and letting results speak for themselves. He neither seeks praise for a job well done nor does he squirm in guilt over his mistakes. He learns from his mistakes. The disciple freely gives praise to others, and kindly refrains from pointing out their blunders and saying, "I told you so."

The disciple refuses to be hurt by gossip and other people's opinions, for he plants the words of Jesus in his heart and heeds them: "What *is that* to thee? follow thou me."

Fourth: The disciple practices brotherhood. This is not a sentimental, goody-goody feint toward righteousness. It is a recognition of the worth and dignity of all human beings and the kind of behaviour that goes with such a recognition. Whatever good a disciple seeks for himself, you may be sure that with all his heart and all his mind he desires the equivalent good for every other human being. He has an honest feeling of good will toward all other human beings. He knows that one Father created us all from His own thought substance.

The disciple serves God by serving man. This does not necessarily mean that he goes out into the slums and does social work. He serves wherever he is by living a disciple's life; by making an effort to understand his fellows; by holding to what he knows to be true, irrespective of public opinion; by doing whatever job he holds, whatever task that confronts him, as well as he possibly can, giving even more than is expected of him.

Fifth: The disciple has the quality of harmlessness. At first this may seem to be a passive quality and negative. It is not. It is vital. Through the industrious practice of harmlessness the disciple will automatically incorporate the four other steps of discipleship into his living.

Harmlessness is the will-to-good. It is far more dynamic than good will. Think about this and you will see why. Think earnestly.

The disciple tries to be harmless in thought. He allows no negativity to either enter his mind or to be directed outward by his mind. This is positive thinking at its most positive. Thought is creative

energy follows thought. When we think negatively about any person, place, or thing, we create a negative condition in mental substance that will eventually attach itself to or act on the object of our thought.

The disciple tries to keep his emotions, his feelings, harmless, for emotion is energy. He does this by refusing to get stirred up over things; he prefers to create an emotional atmosphere of serenity around himself. The voice of God cannot be heard through the tumult of negative and turbulent emotion. Here again, the magic words, "What *is that* to thee? follow thou me," comes to his aid. The disciple cultivates a harmless emotional nature to avoid hurting others, as well as himself.

The disciple seeks to be harmless in action and in speech. Circumspect conduct and gracious speech prevent one from committing harmful acts.

Harmlessness in action is the offspring produced by the union of harmlessness in thought and harmlessness in feeling. Disciples seek to be "wise as serpents, and harmless as doves."

A twentieth-century disciple is an ordinary human being like you and me, who at some point in his life came to a crossroads. Three paths stretched before him: To the left lay personal power and selfishness. In the middle was neutrality, a combination of goodness and self-centeredness. Treading this path were the millions of persons of good intentions, but they wore blinders. Aware of what was going on around them, they preferred to take the easy way and cover their eyes and do nothing about it.

The third path, the one on the right, was narrow, rugged, and steep, but it led to a glorious light

at the top of the mountain. The disciple chose this path, the path of service. The very act of decision brought the sustaining energies of purpose from his Christ self to help him along his way.

So we see that discipleship is not a special favor bestowed only on a select few. It is a chosen way of life.

Discipleship is a grave need in today's world. God needs men and women of selfless purpose, who courageously and honestly practice love in brotherhood; men and women who dare to carry the banner of Truth. The twentieth-century disciple is the undaunted bearer of light. He is disciplined in mind, emotion, and action. He stretches forth his hand to lead his brothers out of the murk of materialism and self-interest to the promised land, where God's will, God's love, and God's wisdom hold sway. The twentieth-century disciple is a power for good in the world.

The right-hand path stands open and waiting for anyone and everyone to follow; it offers joyous service, peace of mind, and a sense of truly belonging. No one on this path need ever walk alone.

PRAYER FOR PROTECTION

The light of God surrounds you;
The love of God infolds you;
The power of God protects you;
The presence of God watches over you.
Wherever you are, God is!

The Single Eye

AUBREY B. HAINES

WHO HAS NOT sometime wished that he could stop seeing so much ugliness, evil, and error in life? Everywhere he turns—whether to the shabby buildings of his town or to the pages of his daily newspaper—the dreariness and negativeness of life press down on him. Then he feels like the Psalmist who cried,

"Oh that I had wings like a dove!
Then would I fly away, and be at rest."

But people, not having wings, are forced to continue facing the world in which they find themselves. Hence the way of escape cannot be getting rid of the environment, for to leave one's present surroundings is not the answer.

To search for the answer within oneself is more realistic. Jesus recognized this when He said, "The lamp of the body is the eye." We know this very well. If the lamp of the body were not the eye, we should not be faced with depressing surroundings. But this is not all of Jesus' statement. "If therefore thine eye be single," He added, "thy whole body shall be full of light."

But how can a person be single-eyed? Does he not have the ability to distinguish between Truth and error, good and evil, beauty and ugliness? How then can he see what Isaiah called "beauty for ashes"?

We see things not as they are but as we are. If we have a stomach-ache, Beethoven's "Pastoral Sym-

phony" is no longer beautiful. We see that the house needs painting. Our viewpoint can be changed, and apparent ugliness is made beautiful. Try as we may, we cannot see life apart from the way we are and feel.

But let our mind be at peace, let our attitude toward everyone be that of love, and it is amazing how the seemingly drab surroundings take on a desirable aspect. The gospel of Jesus is largely the religion of the single eye. The Master could see sham where it existed; His only condemnation was of hypocrisy. But outside that, it is amazing what Truth, goodness, and beauty He could see that others never dreamed existed.

He saw Zacchæus, an extortioner, in a tree and invited Himself to his home for dinner. But no words of condemnation poured from Jesus' lips. In "The Robe," Lloyd C. Douglas suggests that Zacchæus could see in Jesus the kind of man he could become. And the result? Zacchæus promised to live life anew. If he had wronged anyone, he would restore fourfold. Never again would he live on a conniving plane. He saw in Jesus what he could become, and the transformation was astounding!

Recall the adultress brought before Jesus. He made no attempt to exalt what she had done. But He saw in her someone who perhaps did the best she knew with the light she had. If He had condemned her, she would have been worse off than before. Instead He said, "Go thy way; from henceforth sin no more." Her shortcomings could now be at an end, for Truth, emanating from the single eye, revealed possibilities that she never knew existed.

Jesus warned against double-eyed vision. He said, "But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!"

Darkness exists not in reality but in one's outlook on life. Rock 'n' roll sounds dreadful to many adult ears, but to many teenagers it is beautiful. Who can be so "single-eared" that he can appraise the music apart from his own taste? America is suspicious of Russia, and Russia of America. But when musicians, dancers, students, and statesmen exchange visits, neither country appears so bad as it had been depicted.

Dr. David Seabury tells of a schoolboy who was regarded as being feeble-minded. The teachers thought that he should be taken out of school and placed in an institution. Then the school psychologist put his arm around the boy and offered him affection. It was not long before the child was showing possibilities of intelligence no one dreamed he possessed. Condemned as moronic, he assumed the role that had been given him. Shown the possibilities of love and development, he responded positively.

What kind of religion do we reveal in our attitude toward life? Are we positive, tolerant, seeing life as teeming with fine possibilities that can and must be fulfilled? Or have we drifted into an unfortunate state of negativism, feeling that only we and persons who agree with us can know what is right.

To assume the latter role is to defeat the possibilities of Christianity in our own life. To take the attitude of the former state is to learn the possibili-

ties of Christianity so that we may say with Emerson, "Life is a series of surprises."

In Shakespeare's "Twelfth Night" a character says to another, "There is no darkness but ignorance." Jesus said much the same thing in proclaiming, "If therefore the light that is in thee be darkness, how great is the darkness!"

The light that is darkness is great darkness when we see with double vision. But if we see, with a profound sense of good will and expectancy, it is amazing what insights are revealed. So one who looks on the white man as the superior race begins to see in his brother of another race a divine spark. Then his misconceptions of racism vanish, for the light of God's Truth reveals them as mere shadows.

It is possible daily to confront much that seems dull, dreary, and untrustworthy. It will continue to appear such as long as the spirit of depression remains in us. But it need not. The spirit of joy, truth, goodness, and beauty can be ours, brought about by understanding and right practice of Jesus' gospel of the single eye.

Who has really begun to live until he has achieved single sight? "For some years I ruined for myself every piano recital I ever attended" says a woman, "by expecting the performer to be another Paderewski. Then when I began to accept each player for what he was and judged his performance in terms of his own ability, I heard music that lifted me out of the realm of criticism into the kingdom of seeing the best in what I was hearing."

No one needs to resent a person, hate a circumstance, or fear an event. We take ourselves with us

wherever we go. If we go through life with the single eye, life takes on new dimensions. What was once dreary, drab, and depressing now glistens with new beauty. Why? Because someone renewed the landscape? No. Because the single eye of which Jesus spoke gives us a divine perspective.

My Garden

Maurine Hathaway

My garden is flourishing!
Now blooming there
Are roses of friendship;
Heartsease of prayer;
Lilies of charity;
Bluebells of cheer;
And pansies of kind thoughts
And memories dear.

Each day I take care
To uproot and cast out
Young weeds of resentment,
Impatience and doubt;
Sharp brambles of malice
And pride, and the tares
Of futile forebodings,
And small, needless cares.

Mid fresh, dewy fragrance
And beauty I find;
Contentment of spirit
And true peace of mind.
All blessings I long
With the whole world to share.
My heart is my garden;
God walks with me there!

Your Part in World Peace

CATHERINE THROWER

A RECENT NEWSPAPER cartoon showed a mother surrounded by her lively children. As she talked on the telephone, all the children and their pets surrounded her with great activity. The other person on the telephone was trying to discuss the apparent turmoil of world conditions. As the children and their pets chased around this mother's chair, her reply to the telephone conversation was, "World turmoil? I hadn't noticed."

In these busy times her attitude may be typical of many of us. We may hear about world turmoil, but in our busyness with our own life we often give world affairs only a passing thought. If when we do listen to news reports we are inclined to become disturbed about world events, or if we find ourselves with persons who become alarmed about world conditions, we should remind ourselves of the very important part we have in world peace. Indeed, as Truth students, our prayers, thoughts, feelings, and words can do a great deal toward establishing and maintaining world peace.

We usually hear two viewpoints in this atomic age. We hear the pessimists say we are doomed to destruction and annihilation. If you read the history of mankind, you will discover that the pessimists of all ages have predicted doom. On the other hand we hear the optimists declare that this is the most wonderful age the world has ever known. They

maintain that this is an age of enlightenment, the like of which the world has never known before, that this is an age of amazing scientific discovery, as well as an age of amazing and gratifying spiritual revival. The economists state that we are entering an era of prosperity that will surpass all previous eras.

As Truth students we know that we are spiritual beings filled with divine powers for the universal and individual good of all mankind. Let us remind ourselves of certain wonderful and powerful Truths concerning this space-age.

Let us not fret or be discouraged about world conditions, because this is doubtless the most enlightened age that the spiritual, scientific, and economic worlds have ever known. It is said that more progress has been made on this planet in the last hundred years than in the preceding ten thousand! Thus, if great demands are being made on us individually as well as on world leaders, it is because each man has much to give in this enlightened age. From Jesus' teaching, "To whomsoever much is given, of him shall much be required," we may infer that when much is asked of man it is because man has much to give.

We know that Jesus came at a time when the consciousness of man needed a spiritual lift. The spiritual power of Jesus that was released into the ethers of this planet through His teaching, healing, and through His resurrection gave mankind the spiritual help it needed.

However, because of the indescribable and eternal power of the Christ consciousness of perfection,

it of necessity is released by degrees. During the early centuries after Jesus a powerful spiritual consciousness was very much in evidence among Christians. They were able to teach, heal, raise the dead, and bring Truth to mankind just as Jesus had done. But then a period of apparent darkness followed in which the Christ consciousness seemed lost to the masses, and it was missing from the man-made church doctrine and ritual that followed and became uppermost in religious circles. The church even became a political and financial industry rather than a spiritual exponent of Truth.

But Truth is all-powerful and in due season always demonstrates itself. Thus came the Reformation, in which Martin Luther and other great men broke away from the man-made beliefs about God and began seeking the Truth of Christ. During this period the Christ consciousness again was revealed to many. Following the Reformation, the Christ consciousness grew in many religious groups and in many individuals. We find a greater awareness of Truth in the eighteenth and nineteenth centuries through the metaphysical poets and writers. Now in the twentieth century, we find the Christ consciousness of Truth coming forth with great force and effectiveness through the many enlightened Truth teachings that have been increasing and expanding since the 80's.

This space-age, then, is really the spacious age; it is indeed a second reformation in which the metaphysical phases of Truth are being revealed and taught more and more in religious, cultural, scientific, and even economic circles.

It is little wonder that the demands of this age are great. Mankind is now developing the spiritual understanding and ability to meet great demands and thus expand mightily in every phase of living.

Emerson explained it when he wrote: "Great hearts send forth steadily the secret forces that incessantly draw great events." It is the great spiritual growth of the race in this present age that has brought great events for us to meet victoriously.

A recent news heading declared in big bold type: "If there was a time for optimism and the expectation of great things, it is now!" A business executive recently wrote: "We're paying a great deal of attention lately to our atomic and outer space race. I hope you and I don't think this is strictly a scientists' show and leave it all to them. The individual citizen and his personal efforts are still going to decide whether the world will be free or slave. We're the real secret weapon in world power and world peace . . . Let us not forget it."

Charles Fillmore said basically the same thing in his book, *Atom Smashing Power of Mind,* when he wrote, "There must be a change of mind by the people of the earth before the tremendous uplift to be wrought by atomic energy can become beneficial and permanent . . . We should therefore redouble our efforts to show man that the power that rules the world is within him. 'Greater is he that is in you than he that is in the world.' "

As Truth students, we are working to change the mind of man from negative to positive, from the human to the divine level of thought. We are learning and are in the process of teaching others that

the power which rules the world is within man, an this divine power is released through man's goo thoughts. Our thoughts are our secret weapons fo individual and world peace.

Mr. Fillmore expanded these ideas when h wrote (in the same book), "When we . . . rid ou mind of the delusion that we shall find immorta life after we die, then we shall seek more diligentl to awaken the spiritual man within us and strength en and build up the spiritual domain of our bein until, like Jesus, we shall be able to control th atomic energy and perform so-called miracles." W do this through controlling our conscious, dail minute by minute thoughts, feelings, attitudes, an words.

Our daily attitudes about world affairs have great influence on the world. As spiritual being we have atomic power of thought. Because of ou great thought force we are not molded by circum stances, personalities, or conditions. Instead, worl events are molded by our own daily thinking. Thu we can imagine how a world full of negativ thinkers could influence world affairs and leade to act and react in a negative, warring way. We ca also see how spiritual-minded people, thinking pos tively and peacefully and prayerfully about worl leaders and world conditions, can influence the for good. Positive, prayerful, peaceful thinking ha a multiplying power for good.

Our daily attitudes, then, are all-powerful an are constantly influencing world leaders and worl events, whether we are aware of it or not.

Here are a few positive, peaceful attitudes w

should maintain in order consciously and subconsciously to influence world leaders and world affairs for good:

First. Let us learn to look at the world not as a lost, decaying thing but as a spiritual and glorious universe that is evolving into a more completed phase of its perfection. In like manner, let us think of the peoples of the earth not as lost or accursed but as spiritual beings advancing into more completed phases of their perfection. In reality, there are no bad or evil people; there are spiritual beings who have not awakened to their divine possibilities and so may be wallowing in the unperfected human phase of their being. That which is undeveloped or unawakened often appears to us as evil, but it is not; it is only incomplete. Let us learn to accept men and women, no matter how unlovely they may appear to us in manifestation, only as incomplete. They are perfect in their present stages of development but they are in a process of constant change, growth, and expansion and are ever becoming more complete. This divine outlook helps us to cease finding fault with people or nations, and instead to bless them and pray for a fuller expression of their divinity. It is somehow easier from this viewpoint to know that underneath a hard, aggressive exterior, men are always seeking their spiritual good.

Second. Let us know that our part in world peace is to conquer inner space, the inner space of our own mind, through our spiritual thoughts, words, and reactions. We can do this by launching our own guided missiles of prayer, blessing, and peaceful thoughts. A song recently explained it by affirming:

"Let there be peace on earth, and let it begin with me." Let us daily join in using this prayer for world leaders: *"Your minds are now open, your hearts are receptive. Miracles are happening to and through you for the good of all mankind."*

Third. Let us not listen to rumors of war and destruction but let us affirm that God is as much interested and able to work in world affairs as He is in our private life, if our prayers and blessings are available through which He may work. Let us refuse to see any group as an enemy; instead let us constantly behold the peace-loving Christ at work in and through all people. When we see or hear or read disturbing news reports, let us affirm for those involved: *"I behold the peace-loving Christ at work in you and through you now."*

Fourth. Let us maintain the outlook that the Truth about the space-age is that nothing is going wrong in the world. Instead, everything is in the process of becoming right, degree by degree. This is a spiritual universe filled with spiritual forces for good, which are released through our thoughts, attitudes, and words. Thus, nature, society, government, industry are evolving and advancing toward a more complete spiritual growth. We cannot judge them by their present development because it is incomplete, just as our present development is incomplete. But we can bless and pray for their spiritual development just as we bless and pray for our own.

Fifth. Let us know that this is a great era, a spiritual era, an era of almighty good! Someone has said, "Anyway you look at it, today is the best day of your life and the best day the world has ever seen.

Do not fear tomorrow; speak with authority for a better tomorrow." Let us often affirm, *"I speak with authority for a better tomorrow."*

Sixth. Let us often meditate on the advice from the Unity pamphlet, *Accept Your Good*, "Do not let anyone tell you that this is a hopeless time. This is a revolutionary time, a time of awakening and reconstruction upon a new and firmer and better foundation than ever before . . . Better things are at hand for you. Never doubt it. Accept it! . . . Do not waste a moment in regret or discouragement or resignation to an evil lot, but devote every moment to expecting, preparing for and discovering your new blessings."

Seventh. Let us remind ourselves often that our future contains great promise, that good days are ahead; rich, healthy, happy, satisfying days are ahead. Let us bring it to pass by affirming often, *"God's way for me is joyous, a way of safety and security. I walk in paths of pleasantness, prosperity, and peace."* Let us also affirm this for the people of the world.

In these various ways we can be secret weapons for world peace!

PRAYER FOR WORLD LEADERS

Through the Christ Mind you are unified in thought, purpose, and understanding, and inspired to right action for the good of all mankind.

My Lesson in Prayer

GERTRUDE HULETT

THE DOCTOR stood by Glen's bed while we waited for the ambulance. "Don't move," he warned him, "any jar may cause the embolus to move. A piece has already broken off and stopped in the lung. That's what caused the pain in your chest."

I could hardly comb my hair as I prepared for the return trip to the hospital. I was praying harder than I had ever prayed before, begging God not to let Glen die. It was a tense, desperate, demanding prayer beseeching an uncaring God for a little piece of kindness. Actually, such praying was making me more worried and anxious. I would have been better off making no prayer at all.

Although my parents were extremely religious, I can remember but one kind of prayer, a begging of God for forgiveness, for new favors, and for strength to carry burdens. Never was time taken for offering praise or for listening in silence to God's answers. How much we all missed through ignorance. But now the time had come for me to enter into a nobler relationship with my Creator, a higher kind of communion. How gently and carefully God was leading although at the moment He seemed to be far out of reach.

It had all happened so fast. A fall from a horse and a broken leg that seemed to heal so perfectly, but all the time a treacherous blood clot was forming

in the groin above the break.

The ambulance came, and they moved him as easily as possible onto the stretcher. I watched and wanted to cry louder to make God hear.

I watched in silence as they made preparation for thinning his blood. I was numb with fear as they wheeled in the oxygen and put the tent over him.

"I can't reassure you for the next twenty-four hours," the doctor said, "if we pull him through that ——maybe."

I was as low as it is possible for a person to be. I thought that there was absolutely nothing to do but sit and wait. Glen was unconscious. I sat in the dim room and seemed to walk "through the valley of the shadow of death."

I was about ready to collapse with terror when something seemed to push me down into a chair and say, "Be still. Relax!"

Immediately the words of an article I had read flashed into my mind. I could see the words as plain as day: "You don't have to implore or beg God for His gifts. He has already arranged for you to have the best. Just let go and let God. He is able and willing."

"Able and willing!" I could hardly believe. A warm feeling began creeping over my cold, tense body.

"Confidently affirm that your good is here now. Thank Him in advance for what you have right now."

Over and over I repeated these precious words. Finally, completely relaxed, I prayed a new prayer. Unaware of anything but the good life that still

flowed through Glen's body I simply communed with God.

I have no idea how long I rested in that hospital chair. The nurse came and went, but nothing disturbed the three-way communion, a loving heavenly Father, Glen, and me.

I knew exactly when God said that Glen would be all right. Glen also knew. He told me later that one moment he was aware of death waiting for him, and in the next instant everything was changed, and he knew that he would get well.

This is what is so wonderful about Truth. You start right where you are. No time is given for regret, nor even preparation. You just turn around and begin, and as *Lessons in Truth* says, once you begin there is no turning back. The way is too good, too right. Never could you be satisfied with anything less than this harmony with the Creator and His creation. The very cells of the body seem to respond and line up with the current of life.

Now, when I have special times of prayer for body healing I like to see with John, the Revelator, "A river of water of life, bright as crystal, proceeding out of the throne of God."

I visualize it and plunge right in. I let its healing flow pour over me.

Anyone who swims knows the relaxation of just tumbling and floating and abandoning oneself to the bouyancy of water. I am learning to abandon myself to Spirit in much the same way. Oh, how it rests the body and soothes the nerves.

I no longer insult my God with a begging prayer. I know that His will for all of us is good.

Glen is well and active, and one of the top horsemen in the northern Michigan country. There is no aftermath from either the break or clot, nor is there a bit of fear left. When God takes care of things they are arranged perfectly.

Twenty-Four Hours of Living

Today I saw a hummingbird winging,
I heard a meadow lark singing;
I saw the ocean calm and sun kissed,
I saw the mountain wrapped in blue mist;
I saw a baby tender and sweet,
White lambs running on wobbly feet;
I heard summer sigh from afar,
I saw the sun set under a star!
I heard the bell in the old church steeple
Renew a promise to a peace-loving people;
I saw my husband's kindly face
Gently bowed in simple grace.

Winging, singing, sun-kissed mist;
Tender, sweet baby on wobbly feet;
Bell in a steeple, peace-loving people;
Star afar, grace in a face—
Nothing can ever take this away;
Neither fear by night nor fear by day!
My faith is as stanch as the ocean's swell:
I know God is, and all is well!

—*Maida Leah Benstead*

The Hem of His Garment

KATHLEEN W. WELCH

IN MARK 5:25-34 is the story of the woman who had suffered with an issue of blood for twelve years without finding relief and was healed by touching the hem of Jesus' robe. This story holds a wonderful lesson for those living in today's world of pressure and tension.

According to the Jewish law, a woman in her condition was not allowed to be out on the street. In her desperation and because of her great faith that, if she could but touch Jesus' garment, she would be healed, she found courage to break this law, and not only appeared on the street but forced her way through a closely packed throng of people to Jesus' side and touched the hem of His garment. Jesus, feeling within Himself that healing power had flowed from Him to another, turned and asked, "Who touched my garments? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?" Then the woman, knowing that she was healed, came and confessed what she had done, and Jesus said to her, "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."

The important message that this story holds for us today is the woman's determination in the face of obstacles and her conviction that if she could overcome these obstacles she would receive her healing. For twelve years she had sought healing;

she had tried everything. Many doctors had failed to help her; she no doubt had tried many "cures" and used much medication, all to no avail. But something she had heard about the great Healer and Teacher, who was to pass by that day, had roused her from her feeling of discouragement and helplessness, had fired her faith and determination to be healed. If only she could reach Him and touch Him! Many others had felt this healing power flowing from Him, she knew. What was it He had said? "According to your faith be it done unto you." Faith! Yes, she did believe with all her heart that His healing touch was what she needed. She must not let anything, any man-made law, any remembrance of medical failure, any fear of criticism or ridicule, any doubt hold her from her purpose.

A person in need of healing today has many of the same conditions to contend with and overcome as had this woman of yesterday. Perhaps there is a discouraging medical diagnosis of the case; a thought of hereditary influence has entered the picture; many attempts to reach the trouble through metaphysical means have apparently failed. We tell ourselves that we do not have the necessary understanding, that we have failed to get to the real cause of the problem, that it must be some attitude, some tendency, some erroneous thinking on our part which is obstructing the healing. And so discouraged, negative thinking takes over, and like the woman in the story, we are "nothing bettered," but rather grow worse.

It should be noted that this woman did not allow herself to dwell on any distracting or negative in-

fluences. No doubt her friends and relatives, knowing the Jewish law, tried to prevent her from carrying out her plan, but only one idea was allowed entry into her determined mind: Reach Jesus! Touch Him! We likewise should allow only this one idea to dominate our consciousness: Reach the Christ! The indwelling Christ. Not afar off, but within us! We may have and probably will have throngs of doubtful, fearful thoughts to penetrate, a press of negative influences to contend with, but our determination must be to reach the Christ. This sustained, purposeful idea must be dominant in spite of all fears and doubts pressing for attention. Then, and not until then, shall we make contact with the Christ within, and we will "be made whole."

Another helpful message in the story is that the woman had to "touch but His garments." It was not necessary for her to understand all His teachings, to talk with Him at length. The lightest contact was healing if made with faith. And so it is with the indwelling Christ. We do not need to have a profound understanding of metaphysics. Jesus never intimated that this was requisite in any of the persons that He healed. In fact they were mostly poor, uneducated people. He never told them to go home and study more, to read certain books, to attend certain classes. These are all helpful; however, the important thing is to follow His instruction, "Come unto me." "Believe in God, believe also in me." "Have faith in God," and "According to your faith be it done unto you."

Perhaps, our problem is one of personal relationship. Then the important thing to remember is tha

the Christ presence which is to be sought for and touched is not only within us but also within our fellow man. Perhaps, our way to the Presence lies through resentment, anger, a sense of injustice, or hurt feelings. With determination say to yourself, "I will make contact with the Christ within this other child of God. The Christ within me knows the way, recognizes no obstacles, dissolves all negative and false appearances and leads me to my goal. The difficulties are now overcome, and the situation is healed and blessed."

Perhaps, the difficulty is one of financial supply, or right activity. The Christ presence is ready and willing to respond to this need also. The one Source of all life flows through all nature, through all consciousness, through all forms everywhere, at all times. The lavishness with which the Creator has surrounded us is marvelous proof of the law of all good. Think how many fish are in the sea; how vast the oceans, how profuse all vegetation. Think of the forests, canyons, mountains, lakes, and rivers. All this and much more is offered to man. And man himself, a center in and a partaker of the opulence of nature, teems with the same God life, in every cell, every atom, every part of his being. All that he need do to enjoy fully the divine profusion is to feel and know himself as the receiver, the conductor, transformer, and transmitter of this wealth of life. The Christ within is one with the Father's overflowing wealth and activity of all good. Jesus well knew this when He invoked the one power to multiply the loaves and fishes with which to feed five thousand people and when He did His other mighty works.

The Christ is all things to all men, when once contact is made in faith believing.

What does it mean to "be made whole"? It means to be healed of a sense of separation from God, from health, or happiness, or right activity, or adequate supply. It means to be awakened to the unity of all creation, to become aware of one Power, one basic force, one primal cause operating in the universe. To realize that there is only one Mind of which man's mind is a part. "I and the Father are one," Jesus claimed, not only for Himself but for all men. "Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you?"

To reach the Christ within—that is; to see it with feeling, with love, and with full awareness of its beauty and power, is to be healed. Nothing must stand in the way of this awakening. No cares of worldly living, no petty resentment or prejudice, no business or pleasures, no selfish interests, no pride of place, or pride of intellect (this last the subtlest danger of all, perhaps) must hold us back from the Divine within us. The woman in our story had apparently lived in the outer for twelve long years of suffering, and only when she completely made up her mind to reach the Christ was she healed.

The healing presence of the Christ awaits our recognition, is ready at all times to respond to our needs. Why put off the glorious awakening? How quickly the healing life within Jesus responded to the woman's timid touch! He, immediately knowing within Himself that healing power had gone out from Him, turned about in the crowd and asked, "Who touched my garments?" The minute we make

contact with the Christ within—with faith and a sincere belief in its healing power—the flow of divine life passes through us and we hear the benediction, "Thy faith hath made thee whole; go in peace."

What God does for us He does through us. We are, actually, the presence of this healing life we desire so deeply. If this life had not also been a part of the woman, Jesus could not have responded so quickly to her touch. The glorious Presence within her had been temporarily covered up, submerged under outer influences, negative beliefs. The uncovering of the divinity within her started the moment she made her decision to reach the Christ and be freed, and her sustained faith completed the awakening.

Man's divinity is always shining within and through him, if allowed to do so. As the wise Emerson puts it, "What we commonly call man, the eating, drinking, planting, counting man, does not, as we know him, represent himself, but misrepresents himself. Him we do not respect; but the soul, whose organ he is, would he let it appear through his action, would make our knees bend."

Great Spirit within and without, filling all space, help us to keep contact with Thee, never allowing the outer pressures or distractions to hide Thy beauty and power, may we recognize Thy healing light shining through our mind, heart and body temple now and eternally.

Apply the heart to understanding.—PROVERBS

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: God is at work in my life, harmonizing my thoughts and guiding my way.

Prosperity: God's harmonizing power is working in my affairs. Order, success, and prosperity are mine.

Healing: The healing, harmonizing power of God is at work in me, establishing health in mind and body.

INSTRUCTIONS: In following the principles of mathematics it is necessary to use rules. Likewise in demonstrating Truth principles in our life it is necessary to observe the rules of right thinking, right living, and right acting as set forth by Jesus. "The tree is known by its fruit" (Matt. 12:33). If we will remember that we are the instrument through which God's harmonizing Spirit works in us, we will assume the joyous task of putting Truth principles to work in our life. Daily use of the inclosed prayers will help us to let God's harmonizing Spirit work in us.

The ideas of Divine Mind are whole and complete in their capacity to unfold perpetually greater and more beautiful forms according to the thinking capacity in man. Man catches mental sight of an idea in Divine Mind and proceeds to put it in terms comprehensible to him on his plane of consciousness. All ideas have their origin in Divine Mind, but their character as unfolded by man depends entirely on his acquaintance with God.

When man has thus sought the Father with an eye single to His guidance, he begins to know that certain relations exist between him and the Father and that only through a maintenance of these relations can he come into harmony with God and do His will.

Man constitutes the instrument of God through which He brings His potentialities into visibility. As such an instrument man is in a measure a dictator as to how it shall be done. God fixes the plan of the structure and gives into the hands of man all the materials for building. Man may also know the plan and build according to it, or he may go ahead without consulting the plan.

So it is of the utmost importance that we should be swift to conform to the only method calculated to bring harmony into our life, namely to think in harmony with the understanding derived from communion with the God-Mind.

Affirm:

God is at work in my life, harmonizing my thoughts and guiding my way.

In the great Mind of God there is no thought of lack, and such a thought has no rightful place in your mind. It is your birthright to be prosperous, regardless of who you are or where you may be.

Get into the prosperity thought and you will demonstrate prosperity. Cultivate the habit of thinking about abundance everywhere present, not only in the forms of imagination but in forms without. Jesus did not make a separation between the two as though they were at enmity.

See what you need as already manifest and as yours. Do not put it off to some uncertain future time. God wants you to have it now. Remember always God's omnipresence, and if doubts come in, do not entertain them. Say: "I trust Omnipotence; I refuse to be anxious about tomorrow or even the next minute. I know that God does provide for the fulfillment of His divine idea, and I am that divine idea." God expresses Himself as man and works through man to bring prosperity into expression.

To give up all anxiety and trust in the Lord does not mean to sit down and do nothing. "My Father worketh even until now, and I work." We are to work as God works; to work with God, as a son follows the occupation of his father.

Do all things to the glory of God seven days a week rather than one. Take God into all your affairs and bring His law of prosperity into your life.

Affirm:

God's harmonizing power is working in my affairs. Order, success, and prosperity are mine.

Every organ of the body is capable of being constantly renewed through the inflow of an unseen force called mind or life or Spirit. Therefore we should be continually renewing and spiritualizing our body. But we are not doing so because of our lack of faith in our possibilities as offspring of universal life.

Our body is composed of elements that are essentially perfect. We have not understood the law of harmony and have therefore thrown these primal perfect elements out of adjustment. By our thoughts we are continually moving the cells of our body. The original impetus is given by the conscious mind, hence we must regulate our thinking to the end that harmony be set up in the cellular life throughout the organism.

Jesus controlled His thoughts by harmonizing them, by continually thinking constructively, by continually bringing into action in His conscious mind all the mental factors that lead to the new life, to the understanding of what life is.

So long as we have distinctive thoughts, so long as we war in thought with our neighbor next door or on the other side of the earth, just so long shall we have inharmony, just so long shall we fall short of being true followers of Jesus. We must follow Jesus in controlling our thoughts. We must love, we forgive, we must harmonize our thoughts under the divine law, then we shall heal our body. Affirm:

The healing, harmonizing power of God is at work in me, establishing health in mind and body.

The Expulsive Power of Truth

A HUNDRED YEARS AGO a man was traveling from London to Dover by stagecoach. Passing through a narrow lane bordered by tall trees on both sides, the coachman cracked his whip several times over the head of the leader, finally just clipping the horse's ears. The passenger, who was sitting behind the coachman and who could not see the reason for this action, said: "Why did you do that? They were going well."

"I know, sir, but that hoss always shies when he comes to these trees, so I give him somethin' else to think about. Then he fergits the trees."

"The expulsive power of a new affection," as a friend of mine is fond of saying, is one means of overcoming successfully a lot of things that would not yield to mere will power. It is the essence of Christian spiritual teaching. When we are filled with the Spirit, there is no room for anything else. Even in the material world of medical science it has been found that the patient whose mind can be switched to an idea that is greater than the thought of sickness or disease frequently loses all symptoms of his complaint.

Sometimes we are discouraged because habits and weaknesses that we have fought to overcome show so little sign of losing their power. Sometimes our experience has been one of continually fighting something, and it amounts to no more than bailing out a boat with a teacup when the hole is as big as a saucer. Even in chemistry, the way to displace some-

thing is to replace it with something else. Often the mere operation of introducing a new element into a test tube automatically displaces the original contents of the tube. This law is important to all of us, because it is the secret of overcoming. There is no such thing as a natural vacuum; a vacuum must be created. We can no more dispel darkness before we let in light than we can slough off a bad habit or a sin before we let the Christ in us fill the space that sin occupies in our consciousness.

A little girl with a rag doll may believe that her doll is the dearest thing on earth, something she would not give up for anything, until somebody gives her a beautiful new china doll that says "mamma." Then the old rag doll is forgotten, discarded without a thought or an effort. The Bible story of the man who found a pearl of great value illustrates this point. He did not part with all his possessions reluctantly; he let them all go gladly because he knew that in return he was acquiring something of infinitely greater value.

Each of us is spiritually sensitized as photographic paper is sensitized to light. All negative actions and thoughts are good in reverse, "the underside of good," as someone has expressed it. As negative consciousness it is harmful, distressing, and opposed to our own and other people's interests. But let the Christ consciousness take possession of our life, and what is in essence a legitimate desire or purpose is achieved righteously and not sought negatively. The "rag doll" is discarded for the better model. The "things of this world," subject to corruption and change, are discarded for the eternal sub-

stance of Spirit that lies back of all the things men seek.

The wish to hang onto something that we fear we could not do without and that would leave an empty void in our life if we were deprived of it we can not lose before we have allowed the precious thing to be expelled by a new affection: the love of God. When that experience enters our life we marvel that we ever could have been content with anything less.

The way in which this divine law works is sometimes startling. Through the force of adverse circumstances a man who was inordinately fond of gambling was driven to seek the solution of a business problem in spiritual consciousness. But his love of gambling did not leave him even after he had received help from a Truth practitioner and after he had gained some understanding of Truth and of what it is to live spiritually. One day while reading some Truth literature he suddenly realized that to rely on divine law to bring into manifestation some desired good was in the nature of a gamble: it was taking a chance on God.

The idea grew in his consciousness until he felt a strange exhilaration, corresponding to the excitement he experienced when taking a chance on a horse race or some other form of gambling to which he was addicted. But from that day he lost all desire to gamble with money and evinced a greater and growing inclination to "take a chance on God," as he himself expressed it. The inevitable result of course was that he soon found out that even with the odds against him God was always his "best bet." Some of

his friends were shocked at this comparison, but in reality the man was not trifling or bringing down to human standards his faith in God as the source of success and prosperity. He simply had transferred his love of taking a risk to what he now knew as a sure thing. The element of chance in his business and in his social life had been replaced by the spiritual understanding that he could safely risk his all on divine love and principle. In this he was only accepting a divine challenge: "Prove me . . . saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing." Such faith becomes assurance, as results inevitably follow. The expulsive power of a new interest, this is what this man proved. His desire for gambling just dropped from him as easily as an old, threadbare coat is shed for a new one.

The way to get rid of hate is not to say, *"I must not hate him,"* but to say, *"I love him."* It is the positive thought that dispels hate as easily and effectually as the light of even a small candle dispels the darkness. We cannot sweep darkness out of a room or neutralize it with chemicals. Darkness is only the absence of light; it is not anything that we can dispose of. It just is not there after we let the light in! If only we could think of all our negative thoughts, conditions, and circumstances in the same way, we should get rid of them as easily as we dispel darkness.

"Be not drunken with wine . . . but be filled with the Spirit" was an apostolic injunction, and a scientific one, for one cannot be filled with two things at the same time. What a man seeks from intoxicants

—a spirit of exhilaration, joy, loss of self-consciousness and inhibitions—he attains intelligently and constructively by being filled with the Spirit of truth. There is no question of sacrificing something that he thinks is good and desirable; he finds what is actually good and desirable when he allows his Christ consciousness to control his life and emotions.

The task that confronts each one of us is not one of lopping off first this, then that, undesirable habit, sin, or thought but one of opening our mind to the inflow of divine life and consciousness. To the extent that we are successful in doing this we shall find the other things disappearing, and even this duty that we owe to ourselves as a "son of God" we do not perform in our own human strength; for it is God who works in us enabling us to do His will. Our acquiescence is all that is required of us in order to exchange our consciousness of evil, failure, disappointment, loss, or ill-health for the consciousness of divine good and certain victory. Truth expels error and evil by filling their place with the qualities of God. We need not worry about where the past has gone and whether it still lurks in some dark corner in our consciousness or subconsciousness to reappear and drag us back to experiences that we have forgotten and do not wish to recall. So long as we keep our heart filled with the knowledge of God, good, nothing can take its place.—*A. J. Peel*

He will give his angels charge over thee.
—PSALMS

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind, and Truth will convince you. Bible text is taken from the American Standard Version of the Bible. Lessons are developed from outlines prepared and copyrighted by the International Council of Religious Education; both are used by permission.

Lesson 5, May 1, 1960

UNITY SUBJECT—*Success at Home.*

INTERNATIONAL SUBJECT—*Foundations of the Christian Home.*—Matt. 5:8, 27-37; Luke 9:61, 62.

8. Blessed are the pure in heart: for they shall see God.

27. Ye have heard that it was said, Thou shalt not commit adultery:

28. But I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.

29. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell.

30. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.

31. It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement:

32. But I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

33. Again, ye have heard that it was said to them

of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34. But I say unto you, Swear not at all; neither by the heaven, for it is the throne of God;

35. Nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King.

36. Neither shalt thou swear by thy head, for thou canst not make one hair white or black.

37. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil *one*.

61. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house.

62. But Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

GOLDEN TEXT—*Blessed are the pure in heart: for they shall see God.*—Matt. 5:8.

SILENT PRAYER—*God within me is omnipotent, and I am immune from evil through my remembrance of His indwelling.*

Civilization as we know it rests on the home as a foundation, much as a wharf rests on piles. At times the piles may be submerged, and the wharf appears to float on the surface of the water without visible support; but for the most part the piles are in plain view, and their use is unmistakable. In like manner the home, as a rule, is easily observed to underlie society and form its mainstay, though in certain instances its influence may not be apparent.

As the home underlies society and civilization, so single-mindedness underlies the home. There can be no real home without community interests and

mutual understanding. These in turn rest on faithfulness and truth as a sure foundation.

Adultery needs no discussion to show its lawless nature. Undermining as it does the meaning and worth of the home equally with the character of the individual, it threatens the existence of the civilization that it pollutes. To remove it completely from that civilization would be one of the "greater *works*" Jesus foretold. Until it is eradicated there is no security for the home.

It is as a training ground of character that the home serves its best purpose. If the marital relationship is based on love and trust, the home is a place where mind and heart find perfect ease. Any relationship that destroys the sanctity of the home, violates the affections that center there, and substitutes nothing but evil for what it takes away.

The law of moral purity is implanted in the innermost recesses of the human mind, and woe to him that transgresses it. The Scriptures were not written to call men's attention to material laws; the spiritual laws are the laws to which we should give our first attention. The adulteration of Truth makes possible the sense adulteration. The mixing of the absolute and the relative without proper discrimination and classification is adultery. Judas was an adulterer in that he did not see the spiritual character of the Christ, but confused it with temporal authority and commercialism. "These things will they do, because they have not known the Father, nor me."

Thus, adultery is a very widespread sin, and in sense understanding of the law of being man is not

able to distinguish between the absolute plane of consciousness and the relative plane. Jesus illustrated this by asking those without sin to cast the first stone at the guilty woman—and no one responded. As He forgave this woman, the Lord forgives us our own ignorant shortcomings; but the command, "Sin no more," is still ringing in our ears. Every sin brings its penalty.

Jesus said that whoever looked upon a woman to lust after her had already committed adultery. This is metaphysical enough to satisfy the most abstract interpreter. It reveals the grasp that the Master's mind had on metaphysical processes. In every issue the thought is of first importance. If one never thought evil, one surely would never do evil.

Jesus considered as adulterous the person who remarried after the breaking up of a home through divorce, which is common today. A version of the New Testament by George M. Lamsa, whose native tongue is Aramaic, the language in which the New Testament was written, translates Matthew 5:32 as follows: "But I say unto you, that whoever divorces his wife, except for fornification, causes her to commit adultery; and whoever marries a woman who is separated but not divorced, commits adultery." In Mark 10:11, 12, his translation reads: "Whoever divorces his wife and marries another, commits adultery. And if a woman divorces her husband, and marries another, she commits adultery." Moses (the force of evolutionary law) countenanced divorce, but the Christ Spirit renders it improbable. In its destructive effect on the home and on individual character it ranks with adultery. This is the reason

Jesus considered the two together. In effect they are the same.

QUESTIONS

1. What is the ultimate foundation of civilized society?
2. How does the sin of adultery affect the home?
3. What is the spiritual law that forbids adultery?
4. Is divorce possible in the Christ Spirit? Explain.

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Lesson 6, May 8, 1960

UNITY SUBJECT—*What Life Embraces.*

INTERNATIONAL SUBJECT—*Working for Peace.*
—Matt. 5:9, 21, 22, 38-48.

9. Blessed are the peacemakers: for they shall be called sons of God.

21. Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22. But I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

38. Ye have heard that it was said, An eye for an eye, and a tooth for a tooth:

39. But I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also.

40. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also.

41. And whosoever shall compel thee to go one mile, go with him two.

42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43. Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy:

44. But I say unto you, Love your enemies, and pray for them that persecute you;

45. That ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

46. For if ye love them that love you, what reward have ye? do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more *than others?* do not even the Gentiles the same?

48. Ye therefore shall be perfect, as your heavenly Father is perfect.

GOLDEN TEXT—*Blessed are the peacemakers: for they shall be called sons of God.*—Matt. 5:9.

SILENT PRAYER—*I think well of others, and my mind and heart are at peace.*

The commandment "Thou shalt not kill" has long been taken in a limited, literal sense. It is understood to mean that no human being or individual should kill another human being. It is commonly not applied to war or collective killing, and neither is it connected in men's thoughts generally with the killing of the beasts. It has come to mean exclusively the destruction of the physical life and physical consciousness of man.

Jesus gave the commandment broader application than this. Seeing life in its fullness, He recognized anger as a deadly weapon with power to kill all the love and affection of the heart, which alone make life truly worth living. "Every one who is angry with his brother shall be in danger of the judgment," which is the same penalty as that for physical murder.

Another deadly weapon is scorn. This kills trust and confidence, friendship, good will, and a host of other qualities that enrich life. The word *raca* expressed scorn, and whoever flung it at another was a kill-joy, a destroyer of one of the best of life's gifts.

Whoever allows himself to call another a fool is a menace to himself and to all who are touched by his influence. He kills more than good fellowship and the capacity for comradeship, for he engenders in others a reciprocal hatred for himself that puts the joy and gladness of life out of the question. The "hell of fire" is kindled to burn no one knows how long or how fiercely.

To live at peace with others is the beginning of the consciousness of eternal life. Jesus therefore stressed the importance of getting on together. To make offerings to God means nothing unless at the same time we are at peace with our fellow men. If we cannot win over our brother to friendship with us or love for us, we can hardly expect to win for ourselves a place in the infinite reality. For we understand reality through consciousness alone. That we have nothing against our brother is not enough; he must have nothing against us. The path between his heart and ours must be clear enough for perfect understanding and mutual good will to circulate freely. As we learn to reconcile our brother, or the one whose way runs parallel with ours whether blood kinship exists between us or not, we learn to reconcile ourselves to God.

Contention is a divider, agreement a uniter. To avoid controversy it is better to agree quickly with the adversary or let him have his way regardless of

the merits of the case, for contention settles no disputes satisfactorily. Humanity makes plans to bring a just and final solution out of every war, to end all wars and provide lasting peace; but another war has always followed the last because peace is not made simply by following the "things which make peace." Everything is made "after their kind," therefore, international education, the interdependence of nations in scientific research and in trade relations, and other equally constructive activities will eventually cement enduring peace. Good will among nations is fostered by the same things that make for good will among individuals, a humility that does away with all arrogance and assumption of superiority. Those who are caught up in the mad struggle for conquest will sooner or later find themselves impoverished in national and individual resources, but eventually mutual benefit may become sufficient reward for all.

The emphasis in this lesson is on the living of life in a way that will make it richer, fuller, and more vital. To kill faith in the heart of another is to commit a crime against him that may be equal to the taking of physical life, for life without faith is meaningless. To agree regardless of our rights shows that we have gained the ideal of impartiality. Ours is the privilege of getting on with the job while there is yet time.

QUESTIONS

1. What beside physical consciousness can be killed in us?
2. What harm do the emotions of anger, scorn, and hatred, when held in the heart, do to those who

hold them and those against whom they are directed?

3. How does the consciousness of eternal life begin in this present world?
4. How do we understand reality?
5. Is it right to give in to a person who is clearly in the wrong when we are convinced that we are in the right?
6. What do we gain by agreeing regardless of our rights?

Lesson 7, May 15, 1960

UNITY SUBJECT—*Living Witnesses to Truth.*

INTERNATIONAL SUBJECT—*A Christian Influences Society.*—Matt. 5:10-16; 13:31-35.

10. Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.
11. Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.
12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.
13. Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.
14. Ye are the light of the world. A city set on a hill cannot be hid.
15. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.
16. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

31. Another parable set he before them, saying, The

kingdom of heaven is like unto a grain of mustard seed which a man took, and sowed in his field:

32. Which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree so that the birds of the heaven come and lodge in the branches thereof.

33. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.

34. All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them:

35. That it might be fulfilled which was spoken through the prophet, saying,
I will open my mouth in parables;
I will utter things hidden from the foundation of the world.

GOLDEN TEXT—*Let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.*—Matt. 5:16.

SILENT PRAYER—*I separate the true from the false in my thoughts and hold fast to what is true.*

How the kingdom of heaven may be made manifest and preserved on the earth is a subject that merits our careful study and attention. If we are to make our influence for good felt, we must not only become conscious of good as the one reality, but we must by faithful effort strive to express this good.

If the distinctive quality of salt—its saltiness—were lost, its value would be gone. The distinctive thing about the believer in the Christ is the fact that the Spirit of the Christ actuates him. Unless he shows this Spirit in his life as an individual and as a member of society, he is a loss to the community

of Christian believers, and his value to the social order is negligible.

To make the way clear before us, our faith must be something more than theory. We must have a rule of action, a way of approaching life. Without faith in God, life grows flat, insipid, tasteless, unseasoned. Whereas, active faith gives meaning to life and lends zest to it. When faith is strong enough to hold us to our convictions, we know neither boredom, monotony, nor loss of interest in life.

The purpose of light is to illuminate what otherwise would remain obscure, to bring into visibility what otherwise would be invisible. To this end a light must be placed where it will shine to best advantage. A lighted candle under a bushel measure would be useless because it would be obscured. The object of the Christ-filled life is to register Christlikeness and truly express it. Faith is not shown by profession but by works. Love is shown by loving, by thoughtfulness of others. Love, wisdom, unselfishness, and whatever other Christlike qualities we have developed and can most fully express must be expressed. We cannot hide our capabilities and remain capable without effort. We are responsible for using aright the wisdom that we have. Our light must be allowed to shine in order that everyone may have an opportunity to see clearly what is already clear to us.

If we want to know the love of the Christ, we can do so. Every day we have an opportunity to be loving toward all alike, toward those who love us as well as those who may dislike us. To be loyal to the love of the Christ is not easy, but opportunities

to show loyalty are always awaiting us.

The Christian's place in the life of his nation is that of the law-abiding citizen. The temperate, law-abiding citizen is the good citizen. To obey civil laws is not difficult when a man has become a law unto himself, truly obedient to the inner law of his being and in possession of dominion over himself through his indwelling Christ. The most highly accomplished citizen is the one who knows the Truth of the Christ and lives according to his knowledge. Such a one has due respect for God as well as for all law. Impartiality, temperance, and self-dominion are all found in the citizen of the kingdom.

Knowing the Christ, whom to know aright is life eternal, and finding ourselves in Him and Him in us, we are consciously made one with God. We become ambassadors on behalf of Christ, carrying the good news not only throughout our own being, but to others who are our brothers in faith.

To see good in adversity requires faith of a high order. Mastering the inner life so as to bring good out of whatever manifests itself in the external circumstances is proof of the Christ consciousness in action in our life.

To control the inner life is more important than to overcome adverse appearances in an external sense. Instead of trying to free himself from prison Paul used his imprisonment as an opportunity to preach Truth to the entire company of guards. Thus other converts were inspired to preach without fear. Such is the far-flung influence of faithfulness to our convictions in the service of our ideal. Thus do we become living witnesses to Truth.

QUESTIONS

1. Aside from the effect of loyalty on ourselves, what reason exists for our remaining loyal to our convictions?
2. What traits are characteristic of faith?
3. What is the object of the Christ-filled life?
4. Why should we let our light shine?
5. How may we become witnesses to Truth?

Lesson 8, May 22, 1960

UNITY SUBJECT—*True Prayer.*

INTERNATIONAL SUBJECT—*Sincerity in Religious Practices.*—Matt. 6:1-13.

1. Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

2. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward.

3. But when thou doest alms, let not thy left hand know what thy right hand doeth:

4. That thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.

5. And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.

6. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.

7. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

8. Be not therefore like unto them: for your Father

knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name.

10. Thy kingdom come. Thy will be done, as in heaven, so on earth.

11. Give us this day our daily bread.

12, And forgive us our debts, as we also have forgiven our debtors.

13. And bring us not into temptation, but deliver us from the evil *one.*

GOLDEN TEXT—Jehovah seeth *not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart.*—I Sam. 16:7.

SILENT PRAYER—*I pray to my Father in secret, and He recompenses me.*

The subject of prayer is of vital importance. When a person prays as he should, he will get what he prays for; his prayer will heal sickness, sorrow, lack, and inharmony of every kind.

Jesus said: "When ye pray, ye shall not be as the hypocrites." A hypocrite, according to our understanding today, is anyone who pretends to be one thing while in reality he is something far different. Appearing to be very devout, simply that men may judge one to be devout, brings no reward beyond the self-satisfaction that one gets out of it at the time. No wise man will seek the reward of empty applause. Modest truth asks the approval of Spirit only.

If a man's prayers are based on the thought of his own righteousness and the sinfulness of others, he is not fulfilling the law of true prayer. Self-righteousness is a thought of exclusiveness, and it

closes the door to the great Father love. We are not to justify ourselves in the sight of God; we are to let the spirit of justice and righteousness do its perfect work through us.

"But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." Your "inner chamber" is the "secret place of the Most High" at the center of your soul, where you can retire at any time and come into conscious touch with the Father. We are not heard for our "much speaking"; therefore, when we turn our attention from the outer world and center it within, we ask in a simple manner and in few words for that which we desire. We believe that we have received, and we give thanks that the Father has heard and answered our prayers. We get very still and wait on the Spirit of truth within us; in our "inner chamber" we commune with God in the silence, and we demonstrate our good outwardly.

We are all praying constantly, whether we realize it or not. We can no more help aspiring to better things than a seed under right conditions can escape expressing the life within it. Aspiration is a form of prayer; aspiration opens the way to higher and better things. True prayer is the earnest, sincere yearning of the soul for the good and the true, the longing that brings about the fulfillment of the desires of the heart.

The Lord's Prayer should be a prayer of affirmation and thanksgiving rather than one of supplication. "Our Father . . . Hallowed be thy name." God's

name is holy (wholeness); we should never think of sickness or any other evil as being in God's name, or will, for us. If we so think, we desecrate His holy name. His kingdom is already come; Jesus said that it is within man. As we recognize this fact and live according to the teachings of Jesus, the kingdom of God will come into expression and manifestation in our life. We give thanks that our soul and our body are sustained day by day, both with spiritual food (words of Truth) and with outer bread. Our debts and trespasses are forgiven as we forgive our fellow men who trespass against us or who are in debt to us. Nothing is ever held against any person except that which he holds against himself or against another. The whole matter of forgiveness and remission of sins rests with man. God does not lead us into temptation; "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed." Our Father, however, does not leave us alone when we are in the midst of temptation. He abides with us, and guides us safely to victory as we keep our mind's eye fixed on the good and remain true to the Christ within. As long as we remain faithful to the Christ, He will surely lead us "beside still waters."

QUESTIONS

1. When will a person get what he prays for?
2. How can a person be hypocritical in his praying?
3. Explain Matthew 6:6.
4. How do we all pray constantly?
5. Give a short explanation of the Lord's Prayer.

Lesson 9, May 29, 1960

UNITY SUBJECT—*Making Sure of Essentials.*

INTERNATIONAL SUBJECT—*Rich Toward God.*
—Matt. 6:19-21, 24-34.

19. Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal:

20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal:

21. For where thy treasure is, there will thy heart be also.

24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

25. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?

26. Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?

27. And which of you by being anxious can add one cubit unto the measure of his life?

28. And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29. Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31. Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

34. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

GOLDEN TEXT—*Lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also.*—Matt. 6:20, 21.

SILENT PRAYER—*I give my thought to the things that endure.*

If heaven were a place in another world to be attained only after death, no one could lay up treasures in it while still on earth. That Jesus commanded His followers to lay up treasures in heaven proves that the kingdom is really at hand—as He and John the Baptist both proclaimed—and that treasures can be stored up in heaven here and now.

First, it is well to inquire what the nature of these treasures in heaven may be. Plainly they are not material treasures. The text of the lesson makes this clear. Heaven on earth, to the understanding of the Truth student, is a state of mind or consciousness, an inner state in which man may live at will through faith. Therefore, the things that form treasure in heaven must partake of the nature of the mind and heart through which the consciousness of man as a spiritual being functions.

Some things of the mind that may be called

treasures are peaceableness, alertness, understanding, good will. Mental treasures overlap those of the heart, which also include peace, good will, and understanding, and in addition an unlimited number of qualities such as sympathy, unselfishness, tactfulness, love, joy, temperance, guilelessness, moral courage, power of endurance, faith, loyalty. The list could be almost indefinitely extended, but these suffice to show the nature of the treasures that can be laid up "in heaven." The laying up is done through the formation of habits in which these qualities become part of man's everyday equipment for living and are constantly used or expressed.

Where the treasure is there the heart is also, and there also the mind is. We keep most faithfully in mind what we care most for. That which commands our love, our interest, or our friendship commands our constant thought and care.

On the inner plane we serve what we love. Service in an external sense is often for material gain, but the mind and heart serve only what man loves. Of all the faculties love is the one in which single-mindedness is most essential. No one can love opposites. God and mammon, good will and ill will, peace and strife—he who tries to be broad-minded enough to include all these would end by losing all character as an individual. The flatterer who talks to please his audience and afterwards retracts his words or alters the sense of them to suit another audience commands no respect from men, and cannot hope to gain spiritual consciousness until he lays aside all double-mindedness and puts first things first.

Worry and anxiety are two locks that shut man out of the kingdom of heaven. Food, drink, and clothing are necessities, and through ages of civilized living men have evolved a consciousness that may be compared to instinct in birds and animals. Animal instinct serves the animal in much the same way that man's consciousness serves him. Therefore, he need not worry over food, drink, and clothing. The very concentration of the race on these things down the ages would take care of an adequate supply if man would yield himself trustingly to the right consciousness in respect to them. The heavenly Father feeds the birds by causing the variety of bird and the food he eats to be found in the same region. Distribution of bird life is therefore regulated by the inner wisdom that man calls animal instinct. When man keeps an open mind in serene faith and confidence, his wants are taken care of in the same harmonious fashion. Instinctive trust opens the way for abundance of good to become manifest. Fear and worry close the channels through which plenty would otherwise flow.

We seek first the kingdom and the righteousness of God by learning to control our habitual thoughts and feelings and keeping both in harmony with our well-being. As we form habits of self-control and faithfulness to principle we enter into His kingdom.

QUESTIONS

1. Where and what is the heaven in which we are to lay up treasures?
2. Name some treasures of the mind.
3. How is the laying up accomplished?
4. What do man's mind and heart serve?
5. What do fear and worry do to the mind?

Inseparable

There are so many associated things:
Sunlight and shadow, seed and the good loam,
Clear water and the never-failing springs,
Mother and home.

Mother and home! two welded links that hold
Against the strain of life. They cannot part,
For God has bound them with a clasp of gold
About His heart.

Mother and home! So long as men shall turn
Seeking for some light, tangible and sure,
For food and comfort, and for fires that burn
These will endure.

They will be mated in the human breast
As long as mankind treads the earth's bright loam,
Symbol of love, of shelter, and of rest:
Mother and home.

—*Grace Noll Crowell*

Silent UNITY

God is at work in my life, harmonizing my thoughts and guiding my way.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

RECENTLY I FELL and strained the ligaments in my foot. Also, I injured my knee. This happened in the afternoon and the pain was severe.

It was necessary that my husband and I take some important mail to the airport. With the aid of a cane I managed to go there. When we returned home I prepared our evening meal and then rested.

I elevated my foot and repeated several affirmations. The pain seemed to become worse, and my husband called you for your prayers. About one in the morning I fell asleep. I slept all night and in the morning the pain was gone although my foot was swollen and discolored.

I continued on about my daily tasks and each day my foot improved until now I am healed completely.

It is comforting to know that Unity is always available to pray with me.—*Mrs. T.O., Missouri.*

I CALLED YOU for help when my daughter went to the hospital for a gall bladder operation. I just want you to know how very grateful I am for her recovery.

She was home in such a short time that the doctor was amazed. She is now taking care of her own family.

God bless all the workers in Unity.—*Mrs. E.B. Kansas.*

LAST FALL I wrote asking for your prayers for my husband. He had a kidney infection, and was running a steady temperature.

After writing to you my husband began to improve. I want you to know how deeply grateful we are for your prayers.—*Mrs. F.B., New York.*

He Shall Have Abundance

SOME WEEKS AGO I asked you for prayers that I might be led to my right place of work. I was divinely guided to the work that I am best able to do.

I am inclosing an offering which represents a portion of my pay and my prosperity bank savings.

Thank you and God bless you for your prayers and help.—*A.C., Washington.*

GOD IS GOOD indeed. The day I mailed the prosperity bank savings to you I received an unexpected check for $350. I am inclosing $25 of this in gratitude and thanksgiving.

I feel that God blesses my financial income through His direct action. Thank you for praying with me.—*G.C., Arkansas.*

AS I REPEAT the bank drill prayer I know that you are praying with me for I feel the power of those prayers.

I now have a stronger faith in God and I am

thankful for your prayers. I know that everything works together for my good. God has blessed me with health and prosperity since I became interested in Unity.—*C.H., Connecticut.*

My Help Cometh from Jehovah

NO DOUBT YOU debated the new periodical price long and prayerfully. I thought I would tell you that my reaction to it is that the writers have doubled their efforts in order to make it up to their readers. Since the new price went into effect it seems to me that the Unity publications are becoming increasingly good. I know they are wonderfully helpful to me. —*Mrs. L.D., New Mexico.*

THANK YOU FOR sending the little car blessing card. It arrived a day or so before we left on our vacation. I taped it to the glove compartment in our station wagon.

We drove over a thousand miles on our trip, and we did not even have a soft tire. Also, we did not see any accidents on the road.

Thank you for your prayers, and God bless you. —*O.L., Canada.*

I GLADLY inclose $2 for renewal of my UNITY magazine. It is worth more than that to me. Times are changing and everything and everyone has to change accordingly. I'm sure your thousands of subscribers will agree.—*Mrs. D.B., New Hampshire.*

THANK YOU for your inspirational letter. It always seems like a message from a beloved friend. Thank

you also for sending me the literature, it is so helpful.

I would like to share an experience with you. I feel this was a direct answer to prayer.

My family and I were listening to the radio, and they issued a special tornado warning for our vicinity. It became dark outside and quite windy with a lot of rain and lightning.

At first I was uneasy but a calm seemed to come over me as I asked God for His protection. It was not long before the storm abated, and in its place was the most beautiful rainbow I have ever seen. The tornado completely passed around us, and I believe it was a direct answer to prayer.—*B.B., Illinois.*

I CANNOT BEGIN to tell you how much good I get from your literature. It gives me confidence and inspiration.

I am eighty, and my husband is ninety one. We are both very active, and do household chores in addition to tending our garden. A loving God gives us the strength we require to do our work.

God bless you.—*Mrs. H.D.S., California.*

Father, I Thank Thee

JUST A LINE TO let you know that our combined prayers have been answered again! I have found a place for the move of my office. My daughter, who has shown such remarkable progress, was frantic as time drew close for the move. The real estate people could not come up with a thing to fit our needs: office and living quarters combined. I kept telling

my daughter to not fret, that the right place would come up at the right time, that she would find it and know.

One day she was on the bus returning home from having looked at several places. As she looked out the window, she saw a lady putting a "For Rent" sign in the window. She got off the bus, looked, and took! and only three blocks from our present location! When she phoned me to tell me the good news, all I could say at the moment was, "Our prayers have been answered." She replied, "Mother, I believe what you tell me now, and I will never be tense or worried again!"

So you see, when our faith is strong things do come to pass, and another demonstration has been filled. The promise has been kept.

All I can say to you is, "Thank you for being." You are an ever present help to bolster those who need something concrete to look to when they falter on the ladder. I only hope that all that turn to you find the rock of faith I have found thru your help! I knew by instinct, but I needed to be shown the way. I found it through you wonderful friends at Unity. —*Mrs. E.E., Nevada.*

,,,,,,,,,,,,,,,

Hearken Unto Me

I WROTE AND requested your prayers that I might pass my driver's test. You sent me an affirmation, which I used. I want you to know that I passed the test and I was the only one in the adult class who passed on the first try.

I know that my driving was not better than

others in the class, it was just that I had more help.

I have always wanted a car, and through an unexpected bonus I have been able to acquire one.

I know this is not a new story to you but it has been like a miracle to me. I want to thank you for your part in it.—*M.C.F., New York.*

A FEW MONTHS AGO I requested your prayers for a distressing situation in regard to my job. I am now happy to tell you these prayers have been answered and conditions improve more each day.

I know that your message of hope and your prayers brought divine order into a seemingly hopeless situation. I found the help I needed. God bless you.—*E.T., Texas.*

THANK YOU for your prayers, affirmations, and leaflets. Some time ago I wrote you asking for assistance in helping me to obtain a different job.

Soon after writing you I found a new position which I like very much. I know my highest good shall come to me.—*R.P., New Mexico.*

A FEW MONTHS AGO I wrote you in regard to finding a job and a new place to live. I would like to inform you that I now have both and I am thankful to you.

For the past two years I have depended on you and do not believe I could have made it without your help.

My little son and I have learned more about God through you, and we seem to be drawn to people who feel as we do. Lately more opportunities have opened to me than ever before.

I thank God, and I thank Unity.—*A.L.C., California.*

I RECEIVED YOUR reply yesterday and I would like to tell you how I have been blessed by your prayers. I wrote asking that you pray for my husband to get a job, and also that until he does he might draw unemployment compensation. I am happy to tell you that he returned to work last week, and that he has received unemployment compensation for the time he was not working.

I knew things would work out all right when I wrote for your prayers. Every request I have ever made of you has been granted.

You shall always have my prayers and blessings. —*Mrs. M.W., Illinois.*

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Unto Us A Child

A COUPLE OF MONTHS ago I telephoned you for prayers for my daughter-in-law who was very ill. Through your wonderful prayers she is well again, and I now have a lovely grandson.

No words can express the kindness and assurance of the friend who prayed with me on the telephone. —*Mrs. D.T., Illinois.*

I THANK GOD and I thank you for your wonderful prayers in my behalf all through my pregnancy.

My mother called you when I first showed signs of labor, and your prayers helped me. I kept repeating the affirmations contained in the maternity lessons. I required no medication and have made a speedy recovery. I also have a wonderful baby boy. —*B.F., California.*

TO JUST SAY that God answers prayer is a mild

statement indeed. Some time ago I wrote you re garding the RH factor in my blood. Then a week before going to the hospital to have my baby, I wrote you again asking for the continuance of your prayers.

My baby was born and is perfect in every way. They checked his blood, and it is normal.

I know that God granted my prayers through my faith and your help. There must be thousands of others who have been helped.—*Mrs. R.J., Pennsylvania.*

I RECENTLY WROTE for your prayers for the health of a dear one and the safe delivery of her child.

Even before I received your answer she was in the hospital. Her labor was long, but I am happy to tell you that she and the baby got along just fine. They are both at home and well and happy.

It was such a comfort to know you were praying. Thank you with all my heart.—*L.M.P., Minnesota.*

His Truth Is a Shield

AS USUAL EVERYTHING is just wonderful with us. I cannot thank God enough for all of His precious blessings. Thanks also to Unity for teaching me to look for these blessings.

I am sixty eight years young and have never been inside a hospital except as a visitor. I have eight children and six grandchildren, and not one has ever been involved in a serious accident.

It is no secret what God can do but to some folks it seems incredible that He does so much.—*L.N., Ohio.*

UNITY CENTERS AND CLASSES

he following ministers are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

rmingham—Catherine Thrower, 2803 Highland
obile—Marian Baker, 1151 Springhill

ARIZONA

hoenix—Herbert Penn, 1745 W Northern
ucson—Jack Clemenson, 1236 N 4th ave

ARKANSAS

ttle Rock—Mamie Spencer, 1504 Spring

CALIFORNIA

hambra—Albert Ransford, 25 N 2d
burn—John Hinkle, Seventh Day Adventist church
kersfield—Unity, Brower bldg
rbank—Joseph & Mildred Haggerty, 3607 W Magnolia
stro Valley—Miki Bowen, 20107 Redwood rd
mpton—Margaret Butterworth, 411 S Santa Fe
wina—Frances Flickinger, 17157 E Badillo
lver City—Carroll Moore, 3979 Tilden
condido—Unity, 203 E 5th
sno—Edward Jennens, 985 Palm
endale—Clifford Carpenter, 119 S Kenwood
ntington Park—Edna Drebert, 7900 State
glewood—Frank Hax, 820 Java
Crescenta—June Jones, 2819 Montrose
Jolla—Lola Mays, 5455 La Jolla
ng Beach—Sarah Switzer, 935 E Broadway
s Angeles—Ernest C Wilson, 635 S Manhattan Pl; Helen Mouton, 4419 Mettler; Ysobel Stoneman, 1420 Westwood
nhattan Beach—Winifred Dietz, 32d & Highland
erced—Cecil Lake, Tioga hotel
odesto—Russell Kemp, 201 Eye
nrovia—Irene Malloy, 2567 S Myrtle
nterey—Sonja Samiran, 135 W Franklin
pa—Helen Wade, Churchill manor
rth Hollywood—Joseph & Mildred Haggerty, 11050 Hartsook
kland—Alma Morse, 144 Athol
eanside—Gilberta Sommer, 1st & Ditmar
lm Springs—Viola Lukawiecki, penthouse 30, the Plaza
sadena—Max Flickinger, 836 E Washington; Carrie Love, 80 Orange pl
mona—Gertrude Tuntland, 524 E Pasadena
dlands—Harriet Nicholls, 235 Nordina
Richmond—Edna LeSage, 1108 Nevin
Riverside—Unity, 3645 Locust
Sacramento—John Hinkle, 1025 9th; Unity, 4553 North ave
San Bernardino—Harriet Nicholls, 763 D st
San Diego—Wendell Mixson, 1st ave at Thorn
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 2690 Ocean
San Gabriel—Warren Kreml, 325 S Pine
San Jose—Lee Norment, 1040 the Alameda
San Leandro—Barbara Lyon, 501 Joaquin
San Mateo—Cleo Lee, 34 2d ave
San Rafael—Helen Wade, 701 Mission
Santa Ana—C Leroy Tuntland, 2015 N Broadway
Santa Barbara—Wm Helmbold, 227 E Arrellaga
Santa Cruz—Pauline Powell, 407 Broadway
Santa Monica—Sue Sikking, 1245 4th
Santa Rosa—Helen Wade, 1118 Sonoma
Stockton—Grace & Laurance Swannell, 48 W Poplar
Temple City—Glenna Arrowsmith, 5950 N Temple City blvd
Van Nuys—Rose Schneider, 13250 Chandler
Ventura—Arthur Sikking, 2020 E Main
Vista—Gilberta Sommer, 352 Lado de Loma
Walnut Creek—Marie Giles, 1360 Locust
Whittier—Robert Burke, College at Bright
Yucaipa—Rosemary Williams, 34944 Yucaipa

COLORADO

Colorado Springs—Charles Neal, 317 E Boulder
Denver—Alice Johnson, 1410 High
Grand Junction—Mabel Donaldson, 3205 N 12

CONNECTICUT

Bridgeport—Dorothy Lundgren, 919 Fairfield ave
Stamford—Fred Martin, 26 Morgan
West Hartford—Merton Thorpe, 1 Walbridge rd.

DELAWARE

Wilmington—Gladys P Clarke, Du Pont hotel

DISTRICT OF COLUMBIA

Washington—Ann Sandefer, 601 13 NW

FLORIDA

Clearwater—Mary Powell, 15 S Osceola
Daytona Beach—Robert Kehoe, 213 Orange

Delray Beach—Eva Rosencrans, 415 E Atlantic
Ft Lauderdale—Elizabeth Turner, 210 SE 10 terr
Ft Myers—Ann Werner, 1200 Lafayette
Hollywood—Nora Campbell, 112 Harrison Arcade
Jacksonville—Wm & Bonnie Grenson, 634 Lomax; Sallye Wannamaker, 1420 Tyler
Lakeland—Lucile Miller, 214 S Iowa
Lake Worth—Mary Kupferle, 628 No H
Miami—John Baughman, 412 NE 22d St
Miami Beach—May Stoiber, 5501 Pinetree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Dorothy Thomas, 114 W Garden
Pompano Beach—Frances Jarrell, 5 NE 27 ave
Sanford—Josephine Stuckie, Perkins bldg
Sarasota—Dorothy Roy, 1237 N Palm
St Petersburg—Louise Beaty, 801 6 ave S; Catherine Brooks, 511 Prescott S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal & Lassie Rosencrans, 1957 S Flagler
Winter Haven—Rae Vaughn, 401 Ave A-NE

GEORGIA

Atlanta—Marie Guental, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Marie Guental, Hotel Lanier

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Moscow—Phil Stovin, 309 E 2

ILLINOIS

Alton—Ethel Bradley, Mineral Springs Hotel
Bloomington—Arthur Tanner, Prairie at Monroe
Champaign—Viretta Sutherland, 212 W Hill
Chicago—Gladys Spalding, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gorden, 1245 W 63; John Johnson, 1650 S Central Park; Johnnie Colemon, 6156 Cottage Grove
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, 840 Forest
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Grace Wright, 1601 Wabash
Oak Park—Warren Meyer, 104 N Oak Park
Peoria—Eva Conover, 622 Main
Rockford—Bernice Biggers, 115 Regan
Springfield—Margaret Cain, 709 S 7th

INDIANA

Ft Wayne—Eleonore Krafft, 2440 Fairfield
Hammond—Grace Free, 740 River dr
Indianapolis—Charles Roth, 907 N Delaware

IOWA

Des Moines—George Borgeson, 3118 Gra

KANSAS

Topeka—Louvilla Fielder, Jayhawk ho
Wichita—Carl & Lois Moran, 2160 Oliver

KENTUCKY

Louisville—Charles Korfhage, 757 Brook; Ruth Cox, 2907 Virginia

LOUISIANA

Baton Rouge—Helen Robert, Capit House
New Orleans—Elois Echlin, 6966 Catin Ruth Murphy, 3722 St Charles
Shreveport—Howard Bradford, 721 Co lege

MAINE

Portland—Grace Dickhaut, 93 Hig

MASSACHUSETTS

Boston—Elinor McDonald, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—Marjorie Russell, 544 Main

MICHIGAN

Ann Arbor—Marie Munro, 310 S Sta
Battle Creek—Kenneth Brabeau, 286 N Capitol
Bay City—Aelola James, N Jefferson at
Detroit—Eric & Catherine Butterworth 17505 2d blvd; Virginia Shipley, 6 Empire bldg; Lois Anderson, Englewood; Estelle Palmer, 117 Goodwin
E Lansing—Roxie Miller, 425 W Gran River
Flint—David Williamson, 727 East
Grand Rapids—Leon Miller, 530 Scrib ner ave NW
Grosse Pte Woods—Eve Edeen, 207 Mack
Jackson—Kenneth Brabeau, Dwight bl
Kalamazoo—Amy Moffett, 209 W Dutto
Lansing—Nora Hines, 2511 S Washingto
Midland—Aelola James, Community cen ter bldg
Muskegon—Leon Miller, YWCA
Pontiac—Diane Seaman, 70 Chamberla
Royal Oak—Walfred Taurainen, 25 Crooks

MINNESOTA

Minneapolis—Eugene Sorflaten, 23 Hennepin

MISSOURI

Independence—Fannie Baldwin, 101 Main
Kansas City—Louis E & Ethel Meye 707 W 47th; Geo Hilbert, 52 Chouteau dr
Lemay—Julia McKee, 3701 Bayless
Lee's Summit—Unity Village Center

berland—Kate Evans, 2422 Goodale
ringfield—Robert Nutter, 1300 E Elm
Joseph—Osla Jones, 1202 Felix
Louis—Dale Batesole, Skinker & Forsyth; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Louise Lawrence, 4328 Easton

MONTANA

illings—Jess McGuire, 101 Lewis
zeman—Mary Wessell, 103½ Bridger-arms
tte—Esther Lewis, 300 S Montana
reat Falls—Ann Winstead, 1023 2 ave S
vingston—Mary Wessell, 322½ W Callender

NEBRASKA

naha—Lloyd Gibbs, 1317 N 42d

NEVADA

no—Fay Caswell, 847 N Center

NEW JERSEY

bury Park—John Manola, 3d & Emory
rgenfield—Unity, 262 S Washington
ckensack—Eleanor Drew, Woman's club
ntclair—Gladys Stevenson, 6 S Fullerton
wark—Edith Berry, 20 Hill
terson—Louise Gerhold, YMCA 128 Ward
dgewood—Louise Gerhold, 365 S Maple
nton—Edith Berry, 489 W State
stfield—Katharine Brookman, Woman's club

NEW MEXICO

buquerque—Mina Stevenson, 1219 Teras ave NW; Thomas Coates, 112 San Pedro SE

NEW YORK

ffalo—Lillian Matthews, 1243 Delaware
shing—Glenn Mosley, 140 Sanford
eat Neck—Emma Jean Sartori, Community church
ntington—Glenn Mosley, 559 Woodbury rd
w Rochelle—Ethel Nickelsen, YMCA 775 Division
w York—J Sig Paulson, 143 W 51; Crichton Boatwright, 23 E 37; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Flash Washington, 160 W 125; 226 W 145 st
chester—Elise Rosenburg, 55 Prince
cuse—James Lewis, 300 W Seneca Turnpike
ley Stream—Stella Wrenn, 14 E Mineola
hite Plains—Eleanor Drew, 254 Martine

NORTH CAROLINA

heville—Velma Hoffman, 430 McDowell

OHIO

ron—Wm Fischer, 1075 W Market
nton—Fred Beale, 2508 Market N
cinnati—Erna E Wissmann, 4695 Hamilton; Millie Leslie, 18 W 9; Grover Thornsberry, 2853 Madison
Cleveland—Norman Olsson, Sheraton-Cleveland hotel
Cleveland Heights—Winifred Wilkinson, Heights Masonic temple
Columbus—Curtis Wilson, 3568 Olentangy River rd
Dayton—Michael Giannuzzi, 1008 Grand ave
Hamilton—Ruth Seaton, 117 Ross
Springfield—Wm Nevil, 2215 E High
Toledo—Wallace Tooke, 2740 Upton

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 1210 Boston
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, McCullough bldg
Ponca City—Ruth Jacques, 106 S First
Tulsa—Norman Godfrey, Grace Kehrer, 25 E 19; Dan Saunders, 1116 S Canton

OREGON

Eugene—Hugh White, 790 W Broadway
Medford—Katharine Bosworth, 995 S Oakdale
Portland—Ross Goodman, 4525 SE Stark

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 245 S 16
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela & Conchita Melendez, 306 Condado ave, stop 17
Ponce—Esteban Rodriguez, Primer Piso Edificio Torres

TENNESSEE

Knoxville—Grace Comley, 717 Walnut SW
Memphis—Hassall Self, 1 E Parkway N; Montee Falls, 1062 S Wellington
Nashville—Ken Tiffany, 1816 Broadway

TEXAS

Amarillo—Eugene Lane, 2120 Tyler
Corpus Christi—Ross Peeler, 330 S Tancahua
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, 901 Page
Houston—Dale Newsum, One Chelsea pl; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 2119 ave M
San Antonio—Mary Myles, Maverick bldg

VIRGINIA

Fairfax—Mildred Park, 202 E Main

WASHINGTON

Bellevue—Daniel Perin, Chapel of the Flowers
Bremerton—Marion Brown, 925 Park
Everett—Unity, 2701 Rockefeller
Greenbank—Beulah Scott, Greenbank Club House
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)

Seattle—Donald & Dorothy O'Connor, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, W 1124 6 ave
Tacoma—Helen Stiegler, 2102 S 23
Yakima—Marguerite Landis, Masonic temple

WISCONSIN

Madison—Fern Mack, 208 W Gorham
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin
Sheboygan—LuVerna Bauer, 1603 S 9

AFRICA

Nigeria—Samuel Uba Oti, PO Box 366, Onitsha

CANADA

Montreal—May Duncan, 3455 Girouar
London—Herbert Nicklin, YM-YWCA
Toronto—Mary & George Dunning, 1 Eglinton ave W
Vancouver—Ross Breakwell, 1605 W ave
Winnipeg—Unity, 356 Furby

ENGLAND

Easington Village—Thomas Merringto 11 Sea View, Co Durham
Kingston-on-Thames—Robert Sikking, Ashdown rd
Sunderland—T Merrington, Co Durha

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Italia Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkne Deutschherrenstr 190, Bad Goodesberg-Lannerdorf; in Swedish & Finnish: Mai Bloomberg, Tevakoski, Finland: W A DaSilva, Caixa 1340, Sao Paulo, Brazil *(Dai Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

UNITY BOOKS of Note

BY THE "MOTHER OF UNITY"

MYRTLE FILLMORE'S HEALING LETTERS—This first collection of the writings of Myrtle Fillmore, cofounder of Unity, has brought help to many persons. It is made up of extracts from letters that she wrote to those who sought her counsel. In it are her ideas about prayer, healing, the subconscious mind, marriage, motherhood, and many other subjects. Some chapter titles are: "Going into the Silence," "Understanding the Body," "Concerning Age," "Helping Others," and "No Incurable Disease." A photograph of Myrtle Fillmore appears at the front of the book.

HOW TO LET GOD HELP YOU—Compiled by Warren Meyer, leader of the Unity Center in Oak Park, Illinois, this book collects more of Myrtle Fillmore's writings. It is taken from her letters, from early columns that she wrote for Unity literature, and from lectures she delivered in Chicago during the summer of 1890. In it Mrs. Fillmore speaks as a friend to each reader on such topics as "The Purpose of Living," "The Law of Supply," "Life Is a School," "Prosperity in the Home," and "Parents and Children." Of special interest is the chapter "Myrtle Fillmore Talks about Her Life."

(Each of these books is $2 a copy.)

UNITY BOOKS

For Beginners in Truth	Beginning Again	$2
	Bef	2
	Doctor Houston Speaking ..... *German, English,* each	2
	Favorite Unity Radio Talks	2
	God a Present Help	2
	God Is the Answer ..... *Dutch, English,* each	2
	Great Physician, The ..... *English, Spanish,* each	2
	How I Used Truth .. *German, English, Greek, Swedish,* each	2
	How to Let God Help You .... *English, Greek, Spanish,* each	2
	Lessons in Truth ..... *English, Japanese, Swedish, German, Italian, Spanish, Russian, French, Dutch, Greek,* each	2
	More Wonderful You, A	2
	Myrtle Fillmore's Healing Letters	2
	New Ways to Solve Old Problems	2
	Peace Begins at Home	2
	Practical Christianity for You	2
	Prove Me Now	2
	Special Methods for Attaining Spiritual Mastery	2
	Story of Unity, The	2
	Things to Be Remembered	2
	Unity's Seventy Years of Faith and Works	5
	Unity Vegetarian Cookbook	2
	Whatsoever Ye Shall Ask ..... *French, English,* each	2
	You and Your Child	2
For Healing	Christian Healing ..... *German, English,* each	2
	Divine Remedies ..... *French, English,* each	2
	Jesus Christ Heals	2
	Truth Ideas of an M.D. ..... *Italian, German, English,* each	2
	You Can Be Healed ..... *Swedish, English,* each	2
For Prosperity	Both Riches and Honor ..... *French, English,* each	2
	Prayer in the Market Place	2
	Prosperity	2
	Prosperity's Ten Commandments	2
	Working with God ..... *German, English,* each	2
For Inspiration	Best-Loved Unity Poems	2
	Be of Good Courage	2
	God Never Fails	2
	Household of Faith, The	5
	Lovingly in the Hands of the Father .. *German, English,* each	2
	Mightier than Circumstance	2
	Prayer Changes Things	2
	Sunlit Way, The	2
For Devotion	Effectual Prayer	2
	Holy Bible, American Standard Version	7
	Keep a True Lent	2
For Advanced Study	Atom-Smashing Power of Mind	2
	Christ Enthroned in Man	2
	Have We Lived Before?	2
	Know Thyself	2
	Let There Be Light	3
	Metaphysical Bible Dictionary	5
	Mysteries of Genesis	3
	Mysteries of John	2
	Revealing Word, The	3
	Selected Studies	2
	Talks on Truth	2
	Teach Us to Pray ..... *French, English,* each	2
	Twelve Powers of Man, The	2
	What Are You?	2
	Your Hope of Glory	3
For Children	Adventures of the Seven Spartans	2
	Barky's New Home	2
	Barky and His Friends	2
	Jet's Adventures	2
	Jet and the New Country	2
	Jet's Choice	2
	Story of Jesus, The	2

NEWS from UNITY

hanks for UNITY's eautiful Covers

"I inclose a dollar in appreciation of those wonderful UNITY covers," writes a friend in Massachusetts, "as well as for blessings we have received.

"In regard to the covers, many others must feel as I do and want to save them to put together in book form, or in a scrapbook. I made a lovely book of twenty-four of them with the pictures on the left-hand page and the poems on the right, and it is very precious. The covers are certainly inspiring."

Each month much care and prayerful thought go into the selection of the photograph and poem to be used on the cover, and the color printing is carefully supervised. It is always gratifying to know that our efforts are appreciated, and it is with much pleasure and humble thanks that letters such as this are received at Unity.

May Fun for Children

Boys and girls will have fun making a May basket and following the plans given in the May issue of *Wee Wisdom*. The basket, when finished, looks like a flower. There are also plans for an unusual May party in this issue, and some very good stories, such as:

"What Katy Did," by Frances Gorman Risser, about a little girl who traveled with a wagon train; "Present for Mother," by Page O'Haire.

Each issue of *Wee Wisdom* is filled with features that boys and girls enjoy, and that hold up character-building ideas that help them grow up into healthy, happy adults. *Wee Wisdom* makes a wonderful gift for a boy or girl for any occasion, for it comes

each month with its colorful cover and fun-filled features to entertain and guide in the right way. A year's subscription is $2.

Booklets for Birthdays

Do you know about Unity's birthday and get-well booklets? Inside attractive, colored covers these booklets offer twenty or more pages to inspire and help the friends who receive them:

You Are Special—Unity's newest birthday booklet includes "God Counts Not Years," by Clarence E. Flynn; "Your Special Day," by Mary L. Kupferle, and other helpful selections.

God Bless Your Birthday—Offers a birthday prayer and blessing for each month of the year, plus poems such as "Life," by John E. Manola, and "Happiness," by Grace Noll Crowell.

Your Birthday Promise—Nine inspiring meditations based on the poem "This Is the Year," by Russell A. Kemp.

God Is My Health—This get-well booklet includes Myrtle Fillmore's article "How I Found Health," Charles Fillmore's "A Sure Remedy," and Lowell Fillmore's "They Made a Contract with God."

Each of these booklets 15 cents each, or eight for $

Unity Readers for Twenty Years

Some of the most interes ing letters that we receiv here at Unity headquarte are those from persons wh have been reading Unity li erature for twenty years more. All these letters receiv a personal reply from Lowe Fillmore, president of Unit School, and copies of ther are retained in permaner form. Here are two that w share with you:

From Florida—"I am war veteran 84 years of age I have read Unity abou twenty-five years. Durin these years, no reading have done has been of equa value in our common funda mental job of living."

From New Jersey—"I hav been interested in Unity fo many years, and it has bee a comfort and help to m always. I first heard abou it at a time when I was hav ing trouble—this must hav been fifty years ago. I an now 88 years of age, and al these years Unity has helpe me. It has given me strengt and courage with prayers t God, so I have been able t carry on through many kind of trouble."

oming Next Month n UNITY

Would you like to be able remain calm and poised in ny situation—to remember turn to God immediately r help and guidance in lving whatever problem mes to you?

Lois Haines Sargent offers ou powerful help toward uilding permanent poise nd peace of mind, based on rm trust in God, in her rticle "Toward Spiritual oise," which will appear in e June issue of UNITY.

"When the mind and trust e placed completely in od," she tells us, "there correction or healing of any ought that could possibly isturb the mental serenity."

Perhaps your business, club, r church activities bring ou in contact with the public nd you are forced to deal ith unreasoning persons oc-asionally. According to the uthor, you may take com-ort in the thought that per-aps you will not please veryone, but you can please od by maintaining a stand-rd of efficient service and by eing patient and courteous ith everyone.

Be sure to read this valu-ble article in UNITY next onth, and to share it with riends who may need its help—either by passing along your copy or by ordering a gift subscription for them.

A Fresh Outlook for Teen-Agers

Boys and girls in their teens may sometimes feel tired of themselves as they are and wish to do something about it. The article "How to Get the Most Out of You," by Helen L. Renshaw, which appears in *Progress* magazine this month, will help to give them a fresh outlook on life. The author offers simple suggestions that can help them find new interests and make their lives more rewarding.

They will also enjoy the baseball story "The Remedy for Ray," by Betty Steele Everett, in this same issue. Ray has eyes only for Carole, but she is cooling toward him because he has lost his touch at the plate after being "beaned" by a pitched ball. She prefers going with Ed Robinson, the class president, in order to be seen with the "right people."

There are also many more stories and features that teen-agers will enjoy in May and in each monthly issue of *Progress,* including a digest of articles from other Unity magazines. *Progress* will come to help any teen-

ager each month for a year for $2.

Good Neighbor Fund Keeps in Touch

"Thank you for your letter," writes a friend in New Zealand, "and for the card asking if you should renew my *Progress* and *Wee Wisdom* subscription. Since I am unable to send money for these magazines, I must ask if you could send them for another year through your Good Neighbor Fund. My two younger sisters like *Wee Wisdom,* and I myself look forward to *Progress* every month and lend copies to several of my friends.

"Unity does a great job in sending these magazines to young people everywhere. Although the United States is on the other side of the world from New Zealand, we are kept in touch by these magazines you send."

Through the Good Neighbor Fund, which is supported by the love offerings of Unity friends, Unity literature is sent to persons in every part of the world who cannot, for one reason or another, send payment for it. If you would like to help in this work, just send your offering to the Good Neighbor Fund at Unity headquarters.

Ingraham Article in Daily Word

The silence plays an in portant part in the praye program of any Truth stu dent, and E. V. Ingraha has written some extreme helpful material for Unity o this subject. It is with plea ure, therefore, that the pub lication of his article "Th Secret Place," in the May is sue of *Daily Word* magazine is announced.

"It is in the silence that th light and love of God be come a part of our persona experience," he tells us. "I is out of deep and quiet atten tiveness that true instructio is obtained. . . . The 'secre place of the Most High' i both the beginning and th means of attaining the per fect way of life."

"Our very life becomes ac celerated and rhythmic when we learn to become still when we learn to keep si lence before God and let Hi power motivate us. This i not just a pleasant promise this is an inspiring truth."

You will also find inspira tion in "A Meditation," i the May issue, as well as th prayer, meditation, and Bibl verse for each day. You ma have the help of *Daily Wor* regularly each month for year for $2.

MEET OTHERS INTERESTED IN TRUTH

The more than 250 Unity centers are dedicated to serving Unity friends and students. These centers offer devotional and healing services, conduct classes in Truth study, and give opportunity for fellowship with others who are also interested in Truth. If there is a Unity center in your city, why not go there soon? Consult your phone directory or write to Unity headquarters for the location of your nearest center.

STUDY AT UNITY VILLAGE

Unity's Training School and Retreats offer a wonderful opportunity to study Truth at beautiful Unity Village. The Training School provides intensive study in Truth principles, while the Retreats offer a shorter and more relaxed spiritual program. Training School terms will begin in May, August, and September, and Retreats are scheduled as follows:

Vacation and Young Adults Retreat, July 16 to 23; Men of Unity Retreat, October 2 to 7; Fall Retreat, October 8 to 15; Harvest Retreat, October 22 to 29; Christmas Retreat, December 21 to 26. You may obtain further information or make reservations to attend any of these events by writing to the Unity Training School in care of:

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

WEEKLY UNITY SAVES A MARRIAGE

"Our marriage has been saved due to *Weekly Unity*," writes a friend in Wisconsin. "A problem entered our life, the solution to which I simply could not imagine. Pride and hurt feelings only added to the problem. Things came to a head, and I knew I couldn't continue. I picked up a *Weekly Unity* and read an article, and never has an article brought more into a life than that one did into mine. God's ideas proceeded to flow into my mind. I not only got the ideas, I acted on them, with all sincerity and confidence. The result is that two people are happier than they have been in four or five years, with a better understanding between man and wife and an all-round happier family. I do not write this lightly. I am still too shaken by what might have been. On my knees, in humble, sincere gratitude, I thank God and Unity for seeing me through a crisis in my life."

Each week *Weekly Unity*, with its inspirational messages and features, brings help for all kinds of problems to thousands of persons. You may have its vital help for a full year for $2—less than 4 cents a copy. Send for your subscription today.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

SHAPE YOUR LIFE AS YOU WANT IT

The potter's art is ancient in man's history, and students draw much knowledge from vessels traced to early civilizations. More important to us today is what we do with the "clay" of which our lives are made. In his three-part article "The Potter's Challenge," which begins in May *Good Business,* Joel Boehr shares powerful truths that he learned while studying ceramics and gives valuable help for molding our lives as we want them to be.

"When a potter works with clay," he says, "there is a deep affinity between the fingertips of the potter and the clay on the spinning wheel. It is only when this feeling of oneness is established that the artist can consistently produce vessels that express life and vitality. . . . So I can expect harmony or happiness in my life only after I have established harmony and happiness within the clay of my being."

A new feature entitled "Research in Truth" also begins in May *Good Business.* Recommended for individual or group research, it suggests ways to find even greater meaning in Bible passages according to the Truth interpretation.

Good Business will come to you each month for a year for $2. Be sure to ask that subscriptions begin with May, to include the first installments of these two fine features.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Better Health and a Happier Home

"Since I started my Prosperity Bank," writes a friend in Kansas, "I have received many blessings in health, love, and prosperity. My health is so much better, and my home is happier. God bless you all; please send me another Bank."

Many persons find help in the Prosperity Bank plan, a daily prayer drill in which you bless a coin a day and deposit it in the Bank. For seven weeks you try to think only positive, prosperous thoughts and to look to God alone for your supply. Silent Unity prays with you as you follow the drill. The amount saved may be used to pay for the UNITY subscriptions you order on the coupon below. Sharing with others helps bring more good to you. Send for your Bank today and see how the plan will help you.

Unity School of Christianity, Lee's Summit, Mo.

--------(Please PRINT all Names and Addresses)--------

Here is my order for three UNITY gift subscriptions ($2 each) and a Bank in which to save the $6 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-5-60

New Unity Record!
A QUIET TIME OF PRAYER—with the Founders of Unity

Unity is happy to announce a special collector's item—a single 12-inch, long-playing record (recorded on both sides), presenting historic Unity messages recorded in the 1920's, present-day messages, and Unity music arranged in a special quiet time for you. Hear:

CHARLES FILLMORE speaking "The Lord's Prayer," "The Consecration of the Room," "The Unity Statement of Faith."

MYRTLE FILLMORE speaking "The Prayer of Faith," and two meditations of her own.

LOWELL FILLMORE (President of Unity) giving a special inspirational message taken from his two books.

ROSEMARY FILLMORE GRACE (of the "Daily Word" TV program) giving a message from the writings of her grandmother, Myrtle Fillmore.

UNITY SONGS: Beautiful vocal presentations of Unity's radio and television theme songs, featuring soloist Pauline Deniston.

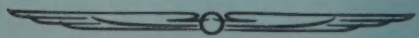
The new record, A QUIET TIME of Prayer, is made of unbreakable Vinylite in the 12-inch size and plays at 33⅓ r.p.m. An accompanying booklet gives the printed text of each meditation, poem, and message used.

Order your copy of the new record, priced at $3, today from:

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

In Stillness

Eleanor Halbrook Zimmerman

In stillness, Lord, let me abide,
As one who learns to turn aside
The clamors of a busy world.
Oh, here where silence is unfurled
Like some brave pennant, let me find
The golden wisdom of Your mind,
That I may shape my every thought
To yours, and find that here is wrought
In me the blessing of Your will,
The comfort of Your "Peace, be still."

In stillness, Lord, let me lift up
My heart that You may brim its cup
With joy and peace and knowledge of
Your wisdom, power, and endless love,
That all the powers You bestow
May heed Your word, "Be Still, and know."